ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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Jesus Christ--Image of God

Jesus Christ is the brightness of God's glory, and the express image of His Person. Men may dispute on this point and on that in the region of our holy faith, and perhaps they will go on disputing to the end of time; but nobody ever argues about the character of Jesus Christ, this character which reflects the character of God as a still pool reflects the sky. We see Him in the Gospels, this Son of Man, so simple that the smallest child can understand and love Him; so great that while His feet are on the earth His head is above the stars, and all the love of this poor world of ours is only a little broken echo of the beating of His heart. We see Him stretching His arms wide to the whole human race, shutting out of His love, His fellowship, His understanding sympathy, nothing that breathes the breath of life or wears the form of man. We see Him always the strong, kind elder brother of the weakest woman, the most sinful man, the smallest child; always at home with all men, always accessible, always the servant of all; never patronizing anybody, never assuming a condescending air, never conscious of any barrier built by education, class, or birth, never treating even social outcasts with contempt. This is the revelation of the character of God. And it is correspondence with this character which is the test of the reality of our Christian profession both in our social order and in our ideals of state and empire, and in our personal and private life. (From Frederic L. Deane's "Followers of God" in "British Preachers," Third Series, edited by Sir James Marchant.)

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★ *September* 18, 1940 ★

In Praise of Pacifists

ALBERT NICHOLAS KAUCHER, in *The Christian Register*

A significant document has just come to my desk. A group of pacifist ministers, sponsoring a declaration of their position, were circulating their manifesto and giving me an opportunity to go on record with them against participation in any kind of military activity.

Now, I appreciate the flattery implied by receiving this paper; but I did not sign it. For I am not a pacifist. But as I thought about the whole matter and, especially, as I reflected upon these brave colleagues of mine, I must confess that I had a genuine spiritual experience. The result was that I was exalted, ennobled, and illuminated as I have rarely been before.

Hence, I should like to suggest to all who cannot call themselves pacifists that they need these pacifists. Far from calling them names, we should salute their high spiritual attitude. The fact is, these pacifists are not harebrained fanatics; they know all too well what they are doing and the price and consequences of their behavior. And we should do well if we were as clear-headed, as disinterested and heroic as they are. We may disagree with the dogma of pacifism, but certainly we cannot disown the sublime and redeeming spirit of the pacifists: this we must approach in all humility and cherish as infinitely precious.

I do not suppose that these pacifists need, or would even welcome, a word of mine in their behalf, but it would seem to me that, not for their sake but for our own, a word in praise of pacifists might fill a great and obvious need. Not that I would argue with them or seek to convert them to my side. That would be presumptuous. But it would be a distinctive discipline just to acknowledge our debt to them simply for what they are and for the indispensable values they represent.

(1) It seems to me that, in the first place, *we should praise these pacifists for their idealism* in a time when the souls of men are being stampeded and frightened into abandoning their glorious principles in the interest of prudence. These pacifists have not sold their ideals for a mess of spurious security: when multitudes are going over to the timid ranks of the so-called "realists," they remain true to their visions. For this we should be truly thankful: for, even if the armies of the militant are being swelled by men compromising with themselves, we should remember that our hallowed tradition is being corrupted and our heritage impoverished thereby. I have never believed that "militarism" is the true alternative to "pacifism." I have held, and still hold, that force is evil only when it is in the hands of evil men and wrongly employed. Still, I am convinced that my activism becomes even stronger and more authentic when I know that there is another doctrine and men of other opinions. Sincerity bridges the gap between us and makes us comrades in a common cause; differing methods do not alienate, nor need they make us enemies.

(2) In the second place, *we should praise the pacifists for their saving moral quality.* These are men of courage and good will. They are not men who are fleeing from their responsibilities and taking refuge in a quietistic disavowal of arms: they are gallant souls, make no mistake about that. They are willing to brave ostracism, the scorn of their fellow citizens, and, above all, they deliberately assume the burden and the shame of the crime in which so many of us acquiesce. We who aren't pacifists should take stock of our motives and temper our metal that we may give as good an account of ourselves in battle as these pacifists do at home. Furthermore, we must make sure that we keep ourselves and our issues on a genuinely moral plane. While these pacifists are with us we can't do anything else, and for that, too, we should be thankful.

(3) A third item for which we should praise the pacifists is *their criticism of our preachments and our program.* Without them we should be bereft of an objective review. And every theory or practise needs some external appraisal to show up its false assumptions or its weaknesses in procedure. We who are not pacifists tend to become a mutual admiration society, confirming each other in our mutual follies and mistakes. But when the pacifists come along we correct our errors, make restitution for our crimes, and justify ourselves anew, as we are able so to do. And for the fundamental and comprehensive judgment of the pacifists upon us, we should be altogether thankful: they do for us what we cannot adequately do for ourselves. And painfully reproachful as this exposure of ourselves to the conscience of the pacifists may be, it is, by its very severity, a healthful exercise.

(4) A fourth cause for praising the pacifists is *their long-range view of human affairs.* This accounts for the serenity in the midst of strife and the lack of hatred when all the world go mad. Because they see beyond the give contingency, they refuse to be swept o their feet by current hysterias fanned b vested interests and high-pressure pro aganda. The pacifists know how to kee their heads when the rest of us a losing ours. More than that, they ha a deep and disillusioning understandin of things which we have so often take with complete naiveté. The pacifis are, in many respects, socially sophi ticated and cannot be "taken in" as w so often are: and later developments c subsequent revelations prove how fr quently, or in what large measure, th were right. I cannot see how a wide ing horizon or a lengthening perspe tive can prove us wrong in taking u the fight today; the broader survey the situation in the light of histo demands that we shall face up to t crisis and see it through to a sho down. And yet, I am sure that we ha to be thankful to the pacifists, not f what they see but for their dispassiona sight.

(5) Finally, we cannot refrain fro praising the pacifists for *their symbo character.* A man's ultimate merit perhaps, his ability to represent te dencies, ideas, or other men. And w shall not be far amiss in estimati men if, beside their actual efforts a achievements, we reckon with t things for which they stand. And ju here lies the chief virtue of the pa fists: they embody and are the image f all our aspirations. In them we reflected "kingdom come" here a now. They dare to take their theor seriously; what they proclaim, th enact. They have ventured to actual in concrete terms the prophecy "peace on earth, good will to men" living in peace and with good will, in the future but today. And for t we should be supremely grateful. For if there were more folk like these pa fists, our dreams would soon come tr I don't think that the Good Life is pa fistic in nature or that it can be w by pacifistic measures; however, I know that the selfsame divine dre kindles the heart of the pacifist and rest of us who are non-pacifists, a sometimes I think, more brightly in them.

To the pacifists, then, we say, God bless you! We cannot sanction the pa fist movement or condone the pac cause: they seem to us to be inde sible if not intolerable. But the paci are themselves on a plane high ab sordidness and stupidity, and, there

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Learning from the Totalitarians

LESSONS FROM SUCCESSFUL PAGANISM

W. GALLOWAY TYSON

Two opposing forces fiercely face each other today—Christianity and paganism. They are irreconcilable. One stands for the supremacy of personality, the other for the supremacy of the state; one for free expression, the other for oppression; one for spiritual values, the other for physical forces; one for liberty, the other for enslavement; one for love, the other for hate; one for peace, the other for war; one for national and racial superiority, the other for brotherhood.

At the moment the forces of paganism are in the saddle, riding fast and far. Now, why is modern paganism so successful?

In the first place, modern paganism has established a supreme authority which neither recognizes nor tolerates any rival. The totalitarian state is the absolute power, none dares to ask the question "Why?"—each must obey or die.

We Christians, too, have a supreme authority—Christianity is a totalitarian religion. We are required to love the Lord, our God, with all our heart, with all our soul, and with all our mind. For us, Jesus is the way, the truth, and the life. But have we really accepted Jesus as our supreme authority. Does He dictate our way of life? Can Christianity ever hope to be victorious over modern paganism unless its constituents match the unquestioned obedience of the followers of the dictators?

Another factor contributing to the success of today's paganism is its strict discipline. Every man, woman, and child lives under a rigorous set of regulations.

Christianity also makes demands upon its followers; it requires self-denial, sacrifice, and service. But does not the average Christian shrink from discipline? Indeed, many resent having anything imposed upon them "from above." As a free people, they demand freedom from all restrictions. But can the willy-nilly life lived by most Christians stand against the highly disciplined life of present-day paganism?

Again, does not the unity and cooperation achieved by the twentieth-century paganism account for much of its success? To be sure, some of it has come through coercion and fear; nevertheless, unity and cooperation are there. Each is required to contribute something to the total life and to the adopted program.

Christianity, too, calls for unity and cooperation. Among the last words of Jesus recorded in that matchless prayer are these: "That they all may be one." But does not the average Protestant church live unto itself? Can a divided church triumph over a unified paganism?

Once more, modern paganism is making its way because it demands sacrificial living. The youth of the totalitarian state rejoice in the privilege of service and sacrifice. To them the cause is more precious than life itself.

Christianity has its altar of sacrifice. Its symbol is a cross. The heart of our religion is a sacrifice for the greatest of all causes—the redemption of human life. The Founder of Christianity not only carried a cross, He allowed the cross to carry Him.

But how obedient are we Christians to the demands of the cross? Can a Christianity whose constituency consults the weather forecast and glances at the thermometer on Sunday morning before making a decision concerning church attendance, or, when facing a conflict between a social engagement and a religious obligation, votes against the latter—can that kind of living win over the self-abandonment and the sacrifice manifested by the adherents of modern paganism?

Christianity cannot conquer present-day paganism by violent denunciations and certainly not by mere military force, but only by matching and surpassing the zeal, the obedience, the loyalty, the discipline, the cooperation, and the sacrificial spirit of paganism. The clear challenge of Christianity to its followers today is to accept Christ in all seriousness as the supreme authority, to give Him unquestioned obedience, and to be mastered by Him; to submit gladly to physical, mental, and spiritual discipline required by true Christians; to promote and express unity and cooperation among all Christians in fellowship and service; and to present their bodies a living sacrifice, holy, acceptable unto God. Shall we accept the challenge?

CHRISTIANIZING FOOD AND DRINK

WILLIAM L. BAILEY

"Methodists," who realize their heritage, should be ready to believe that the gospel is practical enough to deal with such an important aspect of life as is diet. It is a book of life and of the ways of life. Its basic aim was to make-life-religious: to spiritualize the things men live by. Food, sex; work and service; business and healing; and many another trunk-line activity of life are redeemed by the example and teaching of Jesus.

Americans, too, characteristically appreciating the better things of life, and democratically emphasizing the universal, abiding, and vital value of the common things, might well find in such a redemption of the material and the mundane from the ancient charge of grossness the religion-worth-having.

The very name "Christianity" itself signifies "practical." We know from at least one ancient manuscript of the Gospels that there was the idea then that the variant word for "practical" should be used instead of the more exalted word "anointed." Any Biblical dictionary will advise that the original term referred to all kinds of anointings, from the anointing of kings and high priests down to salving and general lubrication; that is, fitting for the job. As applied to Jesus, it latterly connoted the Messiah—he who should come, into the world, and solve all problems.

Jesus democratized that idea, and His gospel (news) of parable and miracle, covering comprehensively every sort of basic common problem of life, brought a great and new hope to the average man. Despite centuries of obscurantism, this light still can illumine every man as he faces the world.

The political religions of today, with their embodiments in Fuehrers, Duces, and the like, are messianic in the early form of the idea: of this, Christianity is the diametric opposite. The Gospels are news (the very name signifies sensational news) about every sort of life-situation, and amazingly simple and feasible solutions for all sorts of problems. This indeed is the greater wonder of the miracles. Among these, matters of food and drink—and diet generally, including fasting—bulk large.

Food is known to social economy as fully forty per cent of life's expenditures, and something like that of time and energy. It is by far the largest factor in ordinary family-living budgets. Its significance for health and disease, its place in agriculture and industry and business, its relations to social occasions and life generally, when realized, only go to prove—in a modern view—the essential practical validity of the divining insights of the gospel. The Gospels, then, logically and naturally contain a very large proportion of passages referring to food in some form or relationship. It could not be otherwise if the cardinal purpose of the gospel was (and is) to redeem life and to produce the kingdom of heaven: ideal society.

If anyone says, "But is that religion? Are such mundane material matters really meant by the many Gospel passages?" one can only reply, "Yes, it is the Christian religion"; for Christianity is above all other things practically redemptive. Many are far from a full belief in the Incarnation, or that God has really "visited" His people.

It is to be feared, however, that an allegorical method of treatment of the Gospels—very early developed—obscures substantially many of the otherwise obvious references to food and drink in the Gospels. Recent works on the economic background of the gospel prove that the food problem was an aggravated one in congested Syria. The references to congestion are multitudinous; the refe ences to food and drink scarcely less so. Perhaps it may b said that, in view of the vast importance of the food bus ness, the world of the gospel just could not "take it" (th traditional rendering says "receive it," but I quote th Douai Vulgate).

Certainly, still today very many people would be unwil ing to think that when the Gospels speak of bread the mean it, even in the Lord's Prayer, and that when egg or fish or wine is referred to, such is meant. The allegori ing tradition of the centuries, accentuated by the defic economies of earlier centuries, is in a sense against th fullest recognition of the ultra-practicality of the Gospel Maybe, even, it is true that this "word of God" has "bee made of none effect" by "our tradition" of it.

For, if life and society are to be redeemed, food an drink and all that pertains to them must be "Christian ized" in accordance with the popularized divine-wisdo of the Gospels.

A little of this wisdom—in a negative way—has fi tered through into the asceticism of man. But Jesus an the gospel were in the thick of life.

It should not, in view of what has been said, be esteeme irreverent to mention here the mass—and so the sacramen of communion—as ceremonializing what was in origi as one of the last exemplary acts of the Master, a sublim instance of making this aspect of life religious. It shoul need no further argument to convince Christians—wh are living their religion—that Jesus considered food an drink supremely important and significant in the bodi and spiritual life of men.

The central prayer of the Lord's Prayer—the plea for divine fathering of us all—is one of bread-winning, an why not? Is it not a very excellent reason—totally apa from any other aspects of its many-sided truth—that th meal-time aspects of the visit in the home of Martha an Mary should be stressed? Nor should one need to me tion that "first" of His "signs" in the wedding feast; th many meal-time episodes; the many parables of food; th magic of the "left-overs" in the "feeding of the thousand" to suggest just a few.

There must not be missed, however, that inimitable manner of His in the "breaking of bread"—an age-old th for bread that is truly bread—and His unfailing "blessin of it; or His constant references to "new wine," "good fruit," and the like. The "shore breakfast" of John 21— a last eventful and most significant episode, worth descri ing, thinks John, in full detail—fittingly crowns this Go pel. For, from the first chapter to the last, this practic mystic spiritualizes life as he knew Jesus had spiritualized it. The Master had given him the special task of livi long in watchful waiting to safeguard the gospel fro losing its touch with life.

When such things as "foot-washing" occupy whole chapters of the precious record of Jesus' career because of their spiritually practical import for life, why should we doubt that the gospel should deal with diet in proportion to its well-known importance in life and affairs?

Nor are the material details of the passages to be ignored. Ideal meals,—such as one may fittingly thank God for,—ideal in form and manner of partaking, are indicated at many points in the Gospels.

There can be no reasonable doubt that making-life-religious is a very large part of the Gospels. One may accept this wisdom as supremely worth while because it is Scriptural—such a classic has authority—and also because it will by thinking people be readily realized to accord in

eneral and in detail with the most advanced diet knowl-dge of today.

Furthermore, since this wisdom, although recognized nd known, is utilized by few persons indeed, even Chris-ans, it can be said to be something that will stand true—nd not be merely ancient stuff—for some time to come. It ; still, after all these centuries, very advanced. The dietetic xtremists have already, however, made certain of its prin-iples well-known, at least as "strange doctrine." In war-me, as today, a new and urgent vision of the place of food n civilization might well remind us of the divine wis-lom of the gospel.

Our dietary sins are great. One thinks again, perhaps, f the strange Scottish-cotter custom of the "sin-eater," the vandering beggar who asks and eats an extra-bounteous neal at the doorstep of any poor home he may seek out: here is more truth than poetry in this.

Though perhaps not everyone would be willing to think f failure to follow the gospel leadings in this particular s dietary sin, yet most should be willing to appreciate its lietary sanity. The gospel is nothing if not sane; it is in act the apotheosis of common sense.

Christianity is the religion-worth-having: lived method-cally, it will "save" from much.

A LITANY FOR PEACE

Prepared by J. Thoburn Legg

Minister: O God of nations, who through prophets of old hast foretold the day when armaments of war shall be beaten into implements of peace, we cry to Thee from a world that is being ravaged by war, a world that knows no peace. Thou hast intended all men to live together as Thy children, but they are being driven apart by the hates and fears and passions unleashed in strife of brother with brother. Thou hast given us all that we need to create the good life for all men, but we have misused Thy gifts and turned them to ways of destruction. The inventions of modern science, produced in accordance with the natural law which Thou hast ordained, which could be used to enlarge and enrich life, we are using to crush and to destroy. The energies and talents which Thou dost long for us to use as fellow workers with Thee in building a better world, we are using to tear down.

People: For these our sins, we beseech Thee to forgive us, O God.

Minister: We acknowledge that this awful scourge which has come upon us is the result of our common sin. We have not followed the teachings of Thy Son, the Prince of Peace. We have not sought earnestly enough to be brothers to each other. We have given lip-service to the cause of peace, but have not been zealous in the policies which would have effected peace. We have not been diligent to root out of the world's life the seeds of hatred planted in an earlier war.

People: For these our sins, we beseech Thee to forgive us, O God.

Minister: O Thou who dost hold the destinies of all nations within the hollow of Thy hand, we pray for Thy guidance and Thy help in these days of crisis. We pray for the triumph of truth and justice and righteousness and love. Show us how to turn aside into paths of peace, how to rebuild the good that has been destroyed, how to establish peace forever on the earth.

People: We ask this blessing, O God, through Thy Son, our Lord and Saviour, Jesus Christ.

Minister: We pray for the innocent victims of the mad warfare with which Europe and China are scourged. We pray for peace-loving people carried into war against their will. We pray for power-crazed rulers who know not Thee. We pray for young men yielding up their lives in their hope to establish peace and justice in the earth. We pray for mothers and fathers and wives and children bereaved.

People: We beseech Thee to hear us, O God, in the name of Jesus Christ our Lord.

Minister: O God our Father, on this World Day of Prayer, look upon the distress of the world and be pleased to complete the work of Thy healing hand. Send peace upon the earth, a deeper and more lasting peace than the world has ever known. Draw all men unto Thyself, and to one another, by the bands of love. Grant understanding to the nations with an increase of sympathy and mutual good will, that they may be united in a sacred brotherhood wherein justice, mercy, and faith, truth and freedom may flourish, so that the sacrifice of those who die may not have been made in vain. (Author unknown; altered.)

People: We beseech Thee to hear us, O God, in the name of Jesus Christ our Lord.

Minister: As we bless Thy holy name for those Thy servants departed and departing this life in Thy faith and love, so we beseech Thee to give to us who remain grace to follow their good example, and to carry on the work which they have begun. Grant, O Lord, we pray Thee, that the offering of their lives may not have been made in vain; that we and all Thy people may hear the call to nobler living which sounds in our ears from the graves of those who have died that we might live; that we may dedicate our lives anew to the work of bringing in Thy kingdom upon the earth; that so out of these years of sin and misery and loss, there may arise better nations and a better world. (Jesse Halsey; altered.)

People: We beseech Thee to hear us, O God, in the name of Jesus Christ our Lord.

Minister:

Eternal God, Father of all souls,
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.
As man by his inventions has made the whole world
Into one neighborhood,
Grant that he may, by his cooperations, make the whole world
Into one brotherhood.
Help us to break down all race prejudice.
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic conquest
Drenched in blood.
Guide all statesmen to see a just basis
For international action in the interests of peace.
Arouse in the whole body of the people an adventurous willingness;
As they sacrifice greatly for war,
So, also, for international good will;
So dare bravely, think wisely, decide resolutely,
As to achieve triumphantly.

(Harry Emerson Fosdick.)

People: Grant all these blessings, we beseech Thee, through Jesus Christ our Lord, the Prince of Peace. Amen.

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L. O. HARTMAN, Editor and Manager

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Basic to Church Unity

Any scholar who, at the age of thirty-two, is appointed to the historic Abbot Professorship of Christian Theology in Andover Newton Theological School is one whose writings may be regarded as significant. Hence the recent publication of "The Christian Fellowship,"* by Dr. Nels F. S. Ferré, deserves a sober appraisal. In the opening words of his preface he states the purpose of this volume: "The great challenge today to the Christian fellowship is the idea of the ecumenical church. . . . Honest Christians cannot become one by the forsaking of what they believe Christianity to be. They can come together only when they see so deeply into the nature of the Christian faith as to be inevitably united by it. This book is offered as an aid to that end."

It is immediately clear that this study is not concerned with matters of administration and orders, but with those fundamental attitudes of the spirit which have their rootage in a religious philosophy. Professor Ferré therefore discusses such topics as "Religious Knowledge as a Social Act" and "The Unity and Continuity of the Christian Faith." He discovers that "the essence of Christianity is a kind of fellowship which . . . is both distinctive and final . . . metaphysically grounded and also rationally and experientially verifiable." The basis of this fellowship is the idea of love as expressed in the New Testament. In this connection the author summarizes the teachings of Nygren, the well-known Swedish thinker, whose investigation of this theme he believes to be outstanding.

Dr. Ferré names three major types of Christian thought—the literalistic, the liberal, and the sacramentarian. The liabilities and assets of these interpretations receive critical evaluation in the light of the principle of love or good will. The author further studies this doctrine as it confronts karma, Hinduism's basic dogma, as an illustration of the way whereby faith in Christ may be related to non-Christian frontiers and concepts. In his final chapter the author sets the Christian way of life over against the competing philosophies of our time—Fascism, Communism, and Freudianism—in a most illuminating and helpful contrast.

"The Christian Fellowship" is no elementary study. It is hard, but rewarding, reading. Since Dr. Ferré is what may be termed an evangelical liberal, it is doubtful if his thesis will convert all the literalists and sacramentarians. But it is true that here the author of the notable "Swedish Contributions to Modern Theology," published last year, unearths the bedrock upon which alone the dream of Christian unity must find its consummation.

*THE CHRISTIAN FELLOWSHIP. By Nels F. S. Ferré, Ph.D. Harper & Brothers: New York. Price, $2.

Brave Britain!

All the world loves courage. The bravery of the people of Great Britain under the continuous mass air attacks of the unspeakable Nazis compels the deepest respect of all mankind. Whatever may be said about motives in the life-and-death struggle between totalitarianism and democracy, we hope that we have heard the last of the charge that Britain is battling to preserve "British imperialism." The plain truth of the present situation is this: Britain is fighting for its very existence and for the existence of its men, women, and children. It is likewise fighting single-handed for freedom and justice for all men against a ruthless paganism that would make slaves of the citizens of every nation under the sun. By brave and steady resistance, Great Britain is rapidly breaking down the myth of Nazi invincibility. On Monday, for example, it was reported that, in the repeated raids launched on Sunday over London, 175 Nazi planes were brought down. Brave Britain!

Draft Bill Adopted

Some 16,500,000 men in the United States between the ages of 21 and 35 are now subject to the call of the Government for military service under the provisions of the nation's first peace-time conscription act which was made the law of the land on Saturday of last week. Of this number, however, it is believed that only about one in twenty-one will actually see service within the next twelve months. The passage of the measure was the culmination of some four months of popular discussion and spirited debate in Congress. The various invasions of neutral countries by the Nazis, the fall of France, and the air blitzkrieg against Britain were some of the developments in Europe which, coupled with the Japanese threat against America, led to the adoption of conscription. In addition to the conscription measure, the President last week signed a $5,250,000,000 supplemental defense appropriation in order to help speed up defense plans

OPPORTUNISM---GOOD AND BAD

Making over an individual is a task of overwhelming proportions; transforming a whole society is an even more baffling undertaking. Yet this amazing enterprise is just the one to which organized Christianity addresses itself. Think of the handicaps in the way of the attempt to Christianize the world. There is sin; there is ignorance; there is prejudice; there is unbelief; there is misunderstanding; there is suspicion —all standing as formidable obstacles to block the progress of "sweetness and light." Surely Christians, real Christians, are of all men the biggest fools or the rarest geniuses in human history. "It can't be done" —this is the mature opinion of the sophisticated agnostic, and the man in the street from his common-sense point of view is strongly inclined to hold the same opinion. Just now a war of indescribable terror and unprecedented destructiveness seems to set the seal upon the world's conclusion that Christianity is the supreme folly of the ages. Nevertheless the followers of Jesus, in the face of all difficulties and impossibilities, are "out" to convert the world!

Christianity, with all its splendid vision of a new heaven and a new earth, must begin with human beings as it finds them. Its method, moreover, is not coercion but persuasion—a fact that makes the task all the more difficult. How can we bring men and women more or less blind and deaf and dumb in the presence of the noblest idealism to awake to the real meaning of life and to an understanding of their highest destiny?

The Bible tells us to be "wise as serpents, and harmless as doves," in our efforts to win men to the Christian way of life. Paul comes out bluntly with the advice that we are to be "all things to all men." "Opportunism" seems to be the magic word that is to guide the proclaimers of a new order of things in the individual and in society. But what a dangerous method! It is not an easy thing to follow the way of opportunism and yet keep one's faith and be true to one's conscience. To achieve favorable contacts with men, appreciate their different points of view, accept some of their opinions, and endorse some of their actions while at the same time pointing out their sins and mistakes and holding up a way of living that calls for sacrifice and the repudiation of some very precious prejudices and convictions, calls for careful compromise mingled with unwavering stedfastness to principle. "All things to all men" may very easily slip into a "yes, yes" method which utterly betrays Christianity.

To come still closer to the subject under discussion, it should be said that, while all professing Christians are under obligation to employ a legitimate opportunism in their endeavors to commend their faith to unbelievers, church administrators have an even more exacting responsibility when it comes to the methods that they employ in the discharge of their duties. Bishops, district superintendents, board secretaries, educators especially, and to a large extent editors and pastors in following the way of Christian opportunism need to be ever watchful lest they become victims of the pitfalls of a compromise that is likely to bring ultimate defeat to their main purpose.

To be specific in the case of Methodism, no one will ever be able to calculate the extent of the damage wrought upon the church and the kingdom of God by the action of some administrators in kotowing to men of wealth and taking orders from them simply because those men happened to have the power that wealth brings. College presidents, driven almost to their wit's end in the effort to raise money, are peculiarly open to the temptation to acquire buildings and endowments by selling out Christian principles and scholarly ideals. Under the stress and strain of administrative duties, a bishop or a district superintendent, confronted with the obligation to make an appointment under the most perplexing circumstances, is sometimes tempted summarily to "close the thing up" and leave a pastor or a layman saying, "He doesn't care." Such an outcome is deadly in its final consequences. Secretaries, "under pressure," sometimes feel that they must adapt their policies to the demands of an uninformed but popular opinion in order to hold men and women to their cause. When they win on this basis, they lose. Editors likewise feel at times that, for the "good of the cause," an editorial dealing with a burning issue should be "toned down" so as not to offend officials or cause subscribers to write "Stop my paper." Pastors in charge of churches are by no means exempt from the dangers of opportunism. They must not "play favorites" even if by so doing they can make their churches "go in a big way." They must not preach what the people "want," but what they need. To be sure, Christian ministers can and should be tactful, persuasive, kind, but they must not in any way betray the principles of the gospel in the pulpit, in pastoral work, in church administration. An easy-going opportunism may achieve immediate results of a sort, but in the long run it produces only defeat.

For a number of years now we have been hearing the question "What is the matter with the church?" The answers have covered a wide range, from "not enough evangelism" and "failure to preach the simple gospel" to "carelessness in keeping church records" and "poor business methods." In facing this serious

problem we should do well to think also of the unseen workings for ill of the bad compromises we have made with the world in the laudable effort to be "all things to all men." We have a great, a transforming gospel, we have the truth in Christ Jesus, we have the power and promises of Almighty God Himself. To please our Lord and Master and to meet our obligations as His friends and disciples, we need only to hold up the cross, that symbol of the highest love and the highest truth, and never let it touch the ground in surrender to the precepts of a pagan world.

In the Midst of It

Special mention of two Methodist ministers was made in press dispatches covering the Hercules Powder Company disaster which occurred at Kenvil, N. J., on Thursday of last week. In the blast occasioned by the explosion of eight tons of powder, 42 persons were killed outright and at least 125 others were seriously injured. Said the news story:

> Clergymen of all faiths came to Dover Hospital to seek out members of their flocks among the injured.
>
> "I saw hell in France, but it was nothing like this," was the comment of one of them, Rev. E. Glenn Van Tilburg of St. John's Methodist Church, Wharton. He was a United States Army chaplain in the World War.

Rev. L. E. Wright, pastor of First Methodist Church, Succasunna, likewise was "present when needed." He not only helped to carry injured persons into the hospital but stood on the hospital steps and read a partial list of the injured and endeavored to prevent panic in the crowd while the process of identification of victims of the explosion went on.

We congratulate these two Methodist ministers and their confrères who rendered service in this crisis. They met the opportunity to help human beings in time of need. That is exactly what Christ would have done under the circumstances.

Paid Up—First

Two small churches in the Springfield District of the New England Conference have the distinction of being the first churches in the Conference to meet their obligations in full on (1) ministerial support, (2) benevolences, and (3) administration expense for the first quarter of the Conference year under the new financial plan of the unified church. The two charges are Wilbraham (Glendale) and Williamsburg. They have set a good example for all the churches in the Conference, in the Boston Area, and in Methodism at large.

Demonstration of Christian Fellowship

On page 893 will be found a "Litany for Peace" prepared by Rev. J. Thoburn Legg, who about a year ago was accepted as a missionary of the Board of Foreign Missions and assigned to the pastorate of Emmanuel Methodist Church in Montevideo, Uruguay. With his wife and young son, Mr. Legg sailed in January of the present year for South America to assume his new duties. In the membership of the church there are groups with some thirteen different national backgrounds, including Germans, French, Norwegians, Italians, English, Canadians, and citizens of the United States. When, recently, some of the British members asked that the pastor respond to the request of King George VI for the observance of a day of prayer, Mr. Legg decided to hold a special service and prepared the litany for that occasion. Reports say that the service was a great success and that all the groups, as "one body in Christ," participated in the worship and commended the litany. There was not a single criticism.

Saving

In a recent release from Dr. John Q. Schisler, executive secretary of the Division of the Local Church of the new Board of Education, we read:

> There is a reduction of nine in the total number of staff members of the Division of the Local Church as compared with the number in the three divisions of the three old boards as they have been operated during most of the past decade. This represents a saving in salaries of approximately $27,000 in the division.

The church will be gratified to receive this information, for it is one evidence of the fulfilment of the promises made by the proponents of unification, in discussions of the subject during the last few years, to the effect that, by bringing the three churches together, waste and duplication of time, money, and effort would be eliminated and that the boards of the new church would operate on a relatively smaller budget than the various boards of the uniting bodies.

Inside Information

An effective answer to German propaganda in the United States appears in the form of "A Very Illuminating Letter" beginning on page 900 of this issue of the HERALD. The letter was written to Gilbert Kingan, representative in the United States of a group of English insurance companies. The publication of this communication was made possible through the kindness of Sam T. Emery of the insurance firm of Gilmour, Rothery & Co., Boston, who is a member of the Boston Wesleyan Association, publishers of ZIONS HERALD.

Give Us a Year Book!

Since 1933 there has been no "Methodist Year Book" published by the Methodist Episcopal Church though such an annual has been sorely needed. The Methodist Episcopal Church, South, each year produced a "General Minutes and Year Book." Now that we have a united church, the authorities of the new Board of Publication ought to give immediate consideration to a plan for the annual publication of a carefully edited Year Book which shall include all pertinent information about the church, its officers, its boards, and such other data as are necessary to an intelligent understanding of the work of Methodism. The General Minutes furnish statistical facts but while this information is valuable it is not sufficient for a broad knowledge of the progress of the church. Give us a Year Book!

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

A Prophetic Philosophy of the State

Last week it was said on this page that the prophets of Israel had for our times a message of the most vital importance. Of this, the fifth chapter of the Book of Isaiah is a striking example. Here is a prophetic statement of the purpose of organized government, a Biblical philosophy of the state. What could be more immediately applicable to our present situation, in which the whole world is torn apart in a death struggle which, at least in one of its major aspects, is a conflict between two ideals of the state? If indeed Isaiah was given a true insight into the mind of the Eternal, his word on this great issue must have for us the highest possible significance.

The fifth chapter of Isaiah begins with a poem which is an allegory of the dealings of Jehovah with His people. The Lord is likened to a husbandman who carefully plants and tends a vineyard. In like manner Jehovah has lavished His loving care on Israel and Judah. Just as the husbandman looks for a rich harvest of good grapes from his planting, so the Lord expects from His people certain results—He expects righteousness and justice. The Hebrew state, then, is divine in its origin, and its purpose is the production of a condition of social life characterized by a high morality, worthy of its origin in the flawless goodness of God.

Think for a moment of the ideas of the state which are now dividing the world into hostile camps. On the one hand there are the totalitarians, for whom the state is the final and absolute authority, from membership in which its citizens derive whatever worth and dignity they possess, for which they live, for which they must be at all times ready to die. In this demand for sacrificial living there is a certain nobility, but in practise the idea amounts to the subjection of the masses of the people to the will of a small group of able and unscrupulous tyrants. On the other hand, there are the various brands of democracy, all of which agree that the individual has worth in himself, that his personality is the highest value on earth, so that the state is a means to the attainment by its citizens of the good life—it is not an end in itself. Here again the theory can be and is expressed in the most idealistic terms, but in practise it too often and too easily degenerates into a selfish and ignoble individualism marked by an absorption in the pursuit of material well-being, a softened morale, an avoidance of sacrifice for the common good. It is this which gives a sting to the totalitarian sneer at the "pluto-democracies."

What has Isaiah to say to us? First of all, he is sure that the state is not the final and absolute authority. The idea that it is above the moral law, that truth for it is simply the most profitable way of stating its case, that justice is merely that policy or action most expedient for it, that right is whatever the state needs done and has power to do—all this is to Isaiah the vilest nonsense, blasphemy against both God and the state. It ignores God and makes the state a monster without any meaning and without any value, which seeks power for the sake of power at the expense of the enslavement of the individual, body and soul. It is a senseless and brutal Moloch, enthroned in the place of the true God, behind which crafty priests pull the ropes by which the brazen arms drop into the flames the helpless human sacrifices provided by the dupes of an unmoral superstition. For Isaiah, the state as the planting of God has the highest meaning and the richest value. This means that the individual must give it his full allegiance, but it means also that its right to demand his obedience is conditioned by its fidelity to its own origin in that moral purpose which is characteristic of all the divine dealings with mankind.

Thus there stands condemned every tyranny that destroys justice and tramples on righteousness. The good state is one that secures for its citizens an ample opportunity to attain their place in the divine family. Nothing short of this is justice in Isaiah's eyes. Any system that denies the right of men to think and to speak and to act freely in the pursuit of that full development of which freedom is the very essence is hideously unrighteous and unjust. It is an abomination to the God whose trust it has betrayed.

But what would Isaiah say of our democracies? What patience would he have with the selfishness that makes the wealthier nations cling to their abundance while less favored peoples are driven to war to secure the prosperity denied them in peace? Would he be any more tolerant to social injustice because it existed under a democratic form of government? What would he think of the idea that the greatest and richest of the democracies could isolate itself from a suffering world in the face of a God of love and goodness? Do you think that he would fail to denounce the idea that the freedom of the individual is to be expressed in terms of his own narrow self-interest, so that the mere thought of sacrifice at the command of the state seems an intolerable piece of tyranny? No, Isaiah would demand that our democracies set their houses in order in such manner that the taunt that they are "pluto-democracies" would no longer have any point.

Of course, so brief a treatment as this of a subject so great must of necessity be unsatisfactory. But if it has led some of its readers to fresh thought on the problem it raises, it has not altogether failed. Of one thing we may be sure—our prevailing ideas of the nature and purpose of government need to be rethought in the light of Isaiah's vision. The individual has real value and can maintain his right to it only as a child of the living God—unless he knows that and accepts the responsibilities of his place in the divine family, he will neither deserve freedom nor be able to keep it. Nor can the state hope to endure if it fails to accept its obligations as the instrument of the righteous God. Without that divine reference, it will either become a tyrant that devours its children or a weakling that fails to protect them. The prophetic philosophy of the state reckoned with God.

THE CONGREGATIONAL PRAYER

DANIEL LYMAN RIDOUT

Much has been written about the pastoral prayer. It is, of course, important. But it is not all-important. There is definite danger that the pastor, in planning it and giving prominence to it, may become quite blind to the opportunities of leading his people to new heights of worship through other modes of prayer.

The subject of worship is beginning to come into its rightful place in our religious thinking. Volumes on it are rolling from the press, many of which I fear are altogether too theoretical, and some of which are needlessly scholarly. As a result, we have in too many churches the *form* but not the *spirit* of genuine worship. And we have too many pastors conducting service of divine worship with the circumspect dignity and care with which they would lecture to a class at Yale.

Now, worship must be dignified, certainly. God forbid that it should ever be anything less. It must be intelligent, and it must be orderly. But it must in no wise be dogmatic, or academic, or unnatural. Unfortunately, many preachers do not have the aptitude for conducting effective services of worship. If they do not have it, they are not likely to acquire it from reading books merely. Books may wonderfully help, but these preachers will learn considerably more on their knees, and in their own private worship and meditation periods. A man may have ever so much of the "finesse" of conducting worship, but he can never create a truly worshipful atmosphere with his congregation if he is not deeply spiritual within himself. Deep spirituality evolves from inner growth in grace and the consecraton of life to the will of God, resulting in rich spiritual experiences.

My conviction is that the pastor can do his most effective praying, not in the spoken word, but in the reverent manner in which he approaches his whole task, mainly his task of conducting common worship. The highest compliments paid me are not "You are a great preacher" (for I know I am not) and "That was a great sermon" (for I know it was not), but those of my closest friends who say, "Your entire personality changes when you enter the pulpit"; "I never felt the presence of God more than I did in that service of worship"; "You seemed to be in another world when you delivered that message."

That is exactly where I was; a "change of entire personality" is exactly what I want to come over me when I lead divine worship. If I have had any success in conducting public worship, it has not been due to the use of forms and technique, but through my effort to lose myself completely—that I may find Christ and make Him real to those who sit before me.

I rush in where angels would fear to tread, and suggest that the preacher, if possible, see no individual before him when he conducts worship or preaches. While I look neither at the ceiling nor more obnoxiously at the floor, and while I seem to be looking into the faces of my people when I talk to them, actually I do not see them individually at all. How can one maintain his reverent composure if he is to see the silly things some people who may never enter into the spirit of worship do in the average congregation! It seems to me of supreme importance that the preacher should be so completely possessed when he is about his work that he shall *see no man, save Jesus only.*

The greatest danger in overemphasizing the pastoral prayer is that it may result in the pastor's doing all the praying. I heard the pastor of a large church say some time ago that in five years he had heard no one in his church pray extemporaneously except himself.

What, then, are we teaching? While teaching other things, why not teach people to pray? Or why not inspire them to pray? It can be done, and easily, with a little effort. This will not make the preacher less active in his own prayer life; it will rather stimulate him and draw the best from his own storehouse of prayer.

The most dramatic and uplifting period in the regular worship service of my church is the season of prayer. It is when I call for voluntary prayers from the congregation, or more often when I call two or three persons to the altar to lead in prayer. While it helps the people when the preacher prays for them, it helps them equally when they pray for each other. At every service of worship in my church I am persuaded that I am the most prayed-for preacher in the world. God only knows what the prayers of my people for myself, my wife, and my children do for me! I am confident that any preacher who will try this will find something happening in the spiritual life of his church that will border on revolution.

Nearly everybody in my church prays—and publicly. The youngest children in our church school and other organizations are taught to pray. With very few exceptions, the members of my church may be called upon to pray in public without fear of suffering resultant cases of apoplexy.

And most important, there is nothing superficial about these prayers. They are wholly sincere. The young people and the children do not pray long, but they pray earnestly. All of us preachers have not yet learned that the true worth of a prayer is not its length but its depth. Dr. William L. Stidger tells of a mission convert who electrified a Methodist Annual Conference by simply praying, "O God, my God! I'm the lonesomest man in the world! Amen."

At our service of communion, before dismissing each table, I call on one of the communicants at that table to pray. In our children's group last month a twelve-year-old girl prayed: "Lord, help us children to be more loyal to our church, and to live all for Thee." Could any preacher, in ten minutes, pray more completely that this humble child did in the spirit of total surrender?

Yes, the pastoral prayer is important. But equally so is the congregational prayer. The people, too, would express the "soul's sincere desire."

Brothers, let us give them a chance!

THE NEW FINANCIAL PLAN

WILLIAM J. KURTH

Among the changes and revisions of plans which have come to us with the united church, is the matter concerning our support of the benevolent and administrative functions of the church at large.

The new plan handed down by the Uniting Conference and perfected by the last General Conference contemplates a more comprehensive and, without doubt, a more equitable distribution of our funds in each department; that is, benevolent and administrative. Instead of promiscuous remittances, ad lib., as it were, by the treasurers of the various congregations, we now have a board or commission established in each Annual Conference known as the Annual Conference Commission on World Service and Finance, which will annually, under ¶¶843-846 in the Methodist Discipline, "make diligent effort to secure full information regarding all Conference inte-

sts" and will then "recommend to the Annual Conference for its action and determination the total amount to be apportioned for each." It will further "recommend to the Annual Conference for its action the percentage of the total sum for Annual Conference interests which shall be allotted to each such interest." It will also "determine the amounts to be apportioned to each district of the Annual Conference for both General and Annual Conference budgets, when these have been determined as previously set forth," and "report them to the Annual Conference for approval." The same action will be taken by the commission regarding the support and expenses of each district superintendent.

The local church treasurer is now required to remit monthly to the Conference treasurer all moneys received by him for General and Annual Conference purposes, both benevolent and administrative. Here a difficulty seems to have arisen in the minds of some of our members and church officials. The sum remitted by the local church treasurer is to have no further designation than appears on the statements sent out by the Conference treasurer; that is, we as members of a local church can no longer determine that a certain specific percentage of our contribution shall be for the exclusive use of some one board or activity, for the reason that the church, through its legislative bodies, has established an apportionment to each board or administrative body in the church. This has in some instances given rise to some confusion and dissatisfaction, and perhaps some mild resentment.

Let us philosophize somewhat on the principles involved. We must remember that this revision of our plan of giving was set up and adopted only after a long, conscientious, and, we are sure, prayerful consideration of every interest concerned. The various boards and other activities interested had, without question, ample opportunity to present their requirements. Therefore, the apportionment for each board, etc., was determined on what was intended to be, and no doubt is, a fair and just division.

It is safe to assume that, even under this new set-up, none of the organizations involved will receive now the amount which it believes is necessary to carry on its work successfully. We, therefore, can well understand how unjust it would be if some of the boards should be deprived of their fair share of the total contribution by reason of arbitrary designations on the part of some or perhaps many of our members. Of course, it is perfectly natural for us to desire that *our* money shall be applied to some or other of the projects of our church in which we are particularly interested, but we often forget that our church is a world-wide church and that we as members of that church must have a world-wide vision; hence, we should not try to limit our contributions, but should do our utmost in giving so that the entire work of the Lord, administered by the church, may prosper and be highly successful, which, after all, is the prayer and wish of each one of us.

(The Discipline does make an exception in that it says that pastoral charges, individuals, or groups may designate their gifts, but such gifts "shall be charged as a part of the ratio share of the board or boards receiving them in the distributable general benevolence funds," so that if, for instance, funds designated for the use of a certain board carry the amount above its ratio share, the excess amount will have to be taken from that board and added to the general fund to make up any deficit. Of course, special gifts *in addition* to our regular apportionments may always be made as designated gifts.)

Some expressions, such as "dictatorial" and "totalitarianism," have seeped through from some of the members of various congregations. We are sure, however, that these expressions were not meant in the sinister sense which those words might imply.

The Methodist Church certainly is not dictatorial. Every organization, even one trying to win the world for Christ, must establish methods and rules for the successful carrying on of its projects. The same Discipline that provides for the apportionments of our contributions provides also, in ¶857, for the report to every charge, by the district superintendent, of the amount apportioned to it by the General Commission on World Service and Finance for connectional and Conference benevolences, and then farther along in that paragraph it states, "The first or second quarterly conference may accept, increase, or decrease the amount apportioned." This puts squarely upon the conscience of the local church the decision of the amount or amounts to be given.

One thought should be uppermost in the minds of every Methodist, these days. We are working unitedly for *one* goal, under *one* rule, and it is our privilege as well as our duty to support to the best of our ability *all* the various financial undertakings of the church. We are investing and returning to the Lord the "talents" with which He has entrusted us.

May the record of our individual stewardship be a true and complete reflection of our gratitude and love to Him who gave Himself for us, and through Him, to those to whom, at His call, we are to minister.

ON LEAVING OUR SUMMER HOME

Daniel L. Marsh

"The melancholy days are come, the saddest of the year,"
For we must leave our summer home with autumn glories near;
With bright, crisp air to toss and quaff, and whirling birds to see,
And loved ones near whose lilting laugh makes life a jubilee,
While flowers hold the hurrying sun, and trees rich harvests yield,
And Paradise seems well begun at "Feith-Druim-in-Marshfield."*

The "melancholy" is in us, and not in time of year:
We loathe to leave, with fret and fuss, this place we hold so dear
While beauty's everywhere in reach: it clings to every vine;
It nods in every birch and beech; it whispers in the pine.
Long shadows lie athwart the sod, as though the year had kneeled,—
Had kneeled with us in thanks to God for "Feith-Druim-in-Marshfield."

There are no "melancholy days": the poet errs, I ween,
To launch his melancholy lays on autumn's lovely scene;
Nor melancholy in the heart as we go back to town,
For memory has learned the art of searing nothing brown,—
And memory's a garden plot where oft we see revealed,
Through winter months, each charming spot at "Feith-Druim-in-Marshfield."

*"Feith Druim" (pronounced Fay Druim) means "Marsh's Hill," and is the name of the author's summer home.

A CAFETERIA COMMUNION

HARRY PRESSFIELD

It has come to the attention of this observer that a certain type of communion service is conducted in our churches. This service is so alien to the practise and spirit of historic Christianity that a protest against continuance should assert itself. The service to which reference is made is the one in which the minister conducts the service entirely from the pulpit and comes into no personal contact with the communicant.

Not very long ago, I attended a certain Methodist church on communion Sunday. As I entered the worship room, I noticed that small plates had been placed on the chancel rail. In these plates were morsels of bread, and alongside, the small individual communion cups. At the appointed time, one took one's place at the chancel. Then came the minister's command to "take, eat," and "take, drink." You helped yourself. It was a cafeteria communion. The minister at no time entered into a relation with the communicant. The chancel was flanked at each end by a young woman in a black choir gown, who quickly made replacements of bread and wine between tables. As the communion service in The Methodist Church is so definitely ministerially conducted, it raises the question just what the ministerial status of these young women might be.

The exposure of the bread and wine throughout the entire service is definitely contrary to church law—and definitely shocking. It certainly could not be understood by any participant coming from the old liturgical churches. To a Roman Catholic, for example, it would be striking evidence for his belief in the carelessness of Protestant worship.

When the minister attempts a communion service *in absentia,* with no direct relation with the communicant, when he does not himself, as the priest at the altar, give the symbols of the broken body and shed blood of Christ, he cuts his communion service off from historic Christianity. He may have something in the guise of a communion service, but just what is it? For communion is of the essence. It is a service of communion with God, with the officiant, with each other. Even in those churches where the communicant does not go to the chancel the vital element of relationship is carried through the communion deacons.

No minister has the right to cut his church off from historic Christianity in this way.

I am inclined to the belief that in our larger Methodist churches, where many retired ministers may be in the congregation, such a service as I have described may have been devised by a free-lance type of pastor in order to escape ministerial congestion in the conduct of the service. The retired minister in Methodism has always had an active part in this service. This long tradition gives him the conviction that he has the right to share in this service. But there are pastors who do not care to have the aged brigade streaming down the aisles to invade the chancel on communion Sunday. Certainly here is an invention that escapes the dilemma! It may play havoc with tradition and history, it may force on the congregation something that cannot be fitted into historic Christianity, but it very cleverly removes superannuated domination!

Instead of dynamiting the communion service, however, it would seem that, in Methodist churches having a large number of retired ministers in the congregation, the better plan would be to have them serve in rotation, from one to three or four—or as many as are really necessary. No one could possibly object to that. Then, when the minister preached his next sermon on respect for the aged he need feel no incriminating sense of inconsistency. While it is to be readily admitted that tradition should not fetter any aspect of church life, it is not undue conservatism to hold that, in the communion service, change is less urgent. But, whatever alteration time may bring, may it not be in the direction of removing the minister from the service. The minister himself should regret that most of all. The sacrament does present an opportunity, beautiful in its very intimacy, for the ministry of consolation and encouragement. I can understand just how my friend felt when, at the communion service following her bereavement, her pastor, in passing the bread, laid his hand on hers. That sympathetic touch, imperceptible to others, spoke eloquently. To this one, or to that, there may be conveyed the sacrament of communion—as the need is. Therefore, on the human side, the words of the ritual "take this holy sacrament to your comfort" are lifted into deep meaning.

The impersonalism of our age touches us on every side, even invading aspects of our church life. But resolution should be adamant that its frosty hand shall not grip the communion service. It is the place for warm and heartfelt communion.

A VERY ILLUMINATING LETTER

THE LONDON & LANCASHIRE INSURANCE COMPANY, LTD.
7 Chancery Lane,
London, W. C. 2.
26th August, 1940.

Gilbert Kingan, Esq.,
Hartford, Conn.

MY DEAR KINGAN: I am more than a little troubled by the fears on behalf of Great Britain which are so freely, although so sympathetically expressed in the United States.

As far as I can gather from correspondence and from the pages of some of the American papers and periodicals, there is a wide-spread belief that the most appalling devastation and destruction are about to fall upon this country and that it is almost inconceivable that we, facing a hostile coast line from the Arctic Circle to the Bay of Biscay, deprived already by the "German blockade" of all but the bare necessities of life and short even of these, can survive.

I find this outlook disturbing because it seems to be evidence of the successful working in the United States of the German propaganda machine. We have not ourselves attempted anything in the nature of counter propaganda in the States, for we felt that the American people with their sober common sense and independence of judgment would not allow themselves to be deluded however skilfully the Germans might misrepresent the facts and distort the truth. I am wondering now whether we were right.

The enemies of this country have, as a part of a deliberate policy designed to embarrass us in our dealings with neutral states, preached widely and persistently the doctrine of the "inevitability" of a German victory.

The Germans daily surpass themselves in their descriptions of "London skies made red from the glow of myriad fires" to be matched only by the "red-rimmed eyes of

(Continued on page 904)

PRAYER—1940

(Suggested by the National Day of Prayer, September 8)

ELIZABETH MEREDITH LEE

I prayed that other men should stop the war;
That they should bring in righteousness and peace—
Those men in places high who guide the world.
God's answer did not come.

God turned on me—
"Does righteousess dwell within this heart of yours
So you are fair to every man you meet?
Does peace abide so that your life flows on
Free from all strife?"

I prayed then for myself.
God heard my plea.
He answered for the world,
Beginning in me.

Everyday Living

THE UNDEFEATED

★

JOSEPH FORT NEWTON

Here is a story that has done me no end of good. It is from the life of Lord Oxford as he became, or Asquith as we better know him. It tells how a brave man met crushing defeat.

For thirty-eight years he had been a member of the House of Commons, then Prime Minister, and leader of his party. The election of 1924 not only defeated him but ruined his party.

Despite these setbacks, his friends in Glasgow gave him a great send-off, when the results of the poll were known. As the train left the station, his daughter tells us, she was in despair.

She was bruised from head to foot, and the headlines in the papers stung her like adders. She knew that it was the end of a great career, and that her father would be laid on the shelf.

"Then, meeting his gaze," she said, "I realized that he had already made his peace with events." He had been beaten by votes, but in the realm of the spirit he was victor, and she knew it.

"Groping for a life-line," she says, "I asked him in as steady a voice as possible, 'I suppose you haven't a Wodehouse story in your bag that you could lend me.' He smiled gently.

"'Being a provident man,' he said triumphantly, to my relief, 'I have got in my bag, not one, but four brand-new ones.' My wounds were healed, for I knew that he was invulnerable."

The defeat was complete, crushing, annihilating, but he had no bitterness, no wounded vanity. From the stinging nettle of disappointment he had "plucked the flower of inward peace."

There was no excuse, no alibi, no idealizing of the inevitable, but a calm facing of fact without fuss or fury. Thus a man may meet defeat and not be defeated—it is a fine spiritual feat.

All of us, soon or late, must meet disappointment and defeat, in one form or another. How we meet it, what we make of it, what it makes of us, each of us must decide in his own heart.

What's in the Movies

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LILLIAN WHITE

"The Lady in Question"

"The Lady in Question" is a warm-hearted, endearing little film which shows movies don't need to be expensive and star-studded to be good. If those 30,000,000 people who attend movies once a month or less would always find as human a piece as this, I have a hunch they would go oftener. It is the story of the affairs of a Parisian family, particularly of the father, whose part is taken by Brian Aherne.

The charm of this picture is not in any inspired camera artistry, but in its collection of well-defined, fascinating characters. Brian Aherne has created here in his bicycle shop keeper a character that you will not soon forget—a bit bombastic at times, quick to flash up into a not-too-real temper, and, oh, how good-hearted and generous! Feeling very important about being on jury duty, he finds his sympathy caught by the accused (Rita Hayworth) and he takes risks and pretends to his family in order to help the girl. Rita Hayworth, though better than usual, is the weakest of the whole group, it seems to me. Her part could have been so much more sensitive and poignant. The daughter of the family (Evelyn Keyes), who is blissfully, youthfully in love, is a delightful part. The way she is always skipping and whirling around the house is cinematic and so indicative of her blithe heart. Henri Lurette, a juror (Curt Bois), is another interesting character—quaint and amusing.

The picture is enriched with little natural touches always necessary to the plot, but giving the picture a body which most do not have; for example, a witness stumbling when he steps on to the stand, one juror sneezing regularly, the son and daughter running in to the father and mother's bedroom to talk to them while they are getting ready for bed, the whole family going to church on Christmas Sunday while the choir sings "Gloria in excelsis deo," throwing artificial snow on the tree in the store window. In a world and a screen filled with shooting and fighting, this little story of love and friendship is a welcome change.

"Public Deb Number 1"

"Public Deb Number 1" is another comedy against Communism. Brenda Joyce is the young deb gone Communist. Of course she sees the error of her ways before the picture has ended. Meanwhile, much good fun has taken place. One of the chief reasons given why the American masses prefer our way to Communism is that everybody has a chance to become a millionaire. This seems a bit far-fetched when millions of Americans would be overjoyed just to be able to earn a living wage.

"Rhythm on the River"

"Rhythm on the River" is a pleasant musical romance of two ghost song-writers—Mary Martin and Bing Crosby. It's rather quiet and restful. Nobody knocks anybody else down, and one of the characters (Basil Rathbone) does a big thing when pressed to it. Oscar Levant of "Information, Please" is a definite addition with his dry humor. This is a good picture for young people.

"Lucky Partners"

Although there are some cute things in this movie with Ginger Rogers and Ronald Colman, on the whole it gave me the impression of straining terribly to be different and funny and turning out a bit tiresome. Its plot is no more than a shoestring, and depends for its interest too much on what might be called bedroom tantalization such as we had in "My Favorite Wife" and "Too Many Husbands."

PERSONS

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Professor and Mrs. Elmer A. Leslie and son James, who have for the last fifteen months been on a trip around the world, sailed on September 11 from Lisbon, Portugal, on the S. S. "Exeter" of the American Export Line, and are due to land at Pier F, Jersey City, on Friday of this week, September 20. Next Sunday morning at eleven o'clock there will be a "Welcome Home" service for them at St. Mark's Methodist Church, Brookline. That Dr. Leslie will preach at this service is the hope of the pastor, his brother, Rev. William R. Leslie. At any rate he will be present to greet his many friends and former parishioners. During the interim between the pastorate of Bishop J. Ralph Magee and the beginning of the present pastorate nineteen years ago, Dr. Elmer Leslie served as pastor of St. Mark's Church.

George S. Ward, who died in Havana, Cuba, on September 3, was the founder of Ward College, Methodist missionary educational center in Buenos Aires, Argentina. In 1913 he established this institution in memory of his mother, Mrs. Nancey Gracey Ward of Pittsburgh, Pa. During the years since, he had been a generous supporter of the school and its services to Argentine youth. He was seventy-three years of age at his death. Mr. Ward, son of a pioneer Pittsburgh baker, with his older brother developed one of America's largest baking industries. Throughout his life he had been active in the Methodist Church in New York.

Miss Esther Livingstone, daughter of Rev. Samuel A. Livingstone, pastor of Washington Park Methodist Church, Providence, R. I., and Mrs. Livingstone, left last week for the University of Cincinnati, where she has a graduate scholarship in English. Miss Livingstone received her degree from Rhode Island State College last June.

The appointment of Rev. J. Edgar Washabaugh as manager of The Methodist Publishing House at 150 Fifth Avenue, New York City, has been announced by Dr. B. A. Whitman and Dr. Fred D. Stone, publishing agents. Dr. Washabaugh was assigned as pastor at Summit, N. J., at the session of the Newark Conference last spring, after completing eight years in the superintendency of the Newark District. Five years of membership on the Book Committee has given him an intimate acquaintance with the business of The Methodist Book Concern.

British Methodism has lost a distinguished leader in the death of Rev. Henry Maldwyn Hughes, which occurred very suddenly August 20 at his home in London. Dr. Hughes became principal of Wesley House, Cambridge, when it was first opened, and continued to hold that position until his retirement in 1937. While he combined the qualities of scholar, evangelist, theologian, author, social reformer, and college principal, he was first and foremost a Methodist preacher. For many years he occupied a prominent place in the councils of Methodism. He represented his church at Lambeth, and in the World Conference on Faith and Order at Lausanne, and was the last president of the Wesleyan Conference before the consummation of Methodist union. Among the books that came from his pen were "The Theology of Experience," "Faith and Progress," "The Kingdom of Heaven" (Fernley Lecture, 1922), "What Is the Atonement?," and "Christian Foundations." He would have been sixty-five years old on September 17.

Dr. Emory Ross, for twenty years a missionary of the Disciples of Christ in Liberia, Sierra Leone, and the Belgian Congo, and more recently general secretary of the American Mission to Lepers, has been elected general secretary of the Foreign Missions Conference of North America, and thus becomes the executive head of the body that functions for practically all the Protestant foreign mission bodies and agencies of the United States and Canada. The necessity for this new post is due to the conditions of unrest and of war that are affecting missionary work throughout the world.

Dr. and Mrs. Henry H. Meyer left Boston Sunday for the West coast en route to the Orient. They will sail for Shanghai from Seattle, Wash., September 20, aboard the S. S. "Yawata Maru." Dr. Meyer, director of the Division of Religious Education in Boston University School of Theology, has been granted a sabbatical year, which he will spend in China, as noted in a previous issue of the HERALD, aiding in the adjustment and reorganization of the religious education programs in war-disrupted Chinese universities. Dr. and Mrs. Meyer will teach for a year in two of the largest Chinese theological seminaries and several smaller schools. Their first assignment will be at Nanking Theological Seminary in Shanghai. Later they will teach at Ginling College for girls and at Yenching University and Peking Theological Seminary in Peking, if conditions of travel permit. The bombing of the city of Nanking drove part of Nanking University to West China and the other part to the International Settlement in Shanghai. If transportation is available, the Boston University professor and his wife hope to visit the West China branch of the university. Dr. Meyer plans to return to his Boston University duties for the 1941-42 academic year.

Bishop Collins Denny of Richmond, Va., was bereaved by the death of his wife on August 31, after a brief illness. They had been married fifty-nine years. Besides her husband, Mrs. Denny leaves five children—a son, Collins Denny, Jr., a lawyer, of Richmond, and four daughters.

The personnel in the Philadelphia office of the Division of Home Missions and Church Extension, discovering that the executive secretary, Rev. E. D. Kohlstedt, and the treasurer, W. J. Elliott, had birthdays on September 11, surprised them with bouquets of flowers and something of a celebration in honor of the occasion.

Rev. Edwin T. Cooke, pastor of St. John's Methodist Church, Dover, N. H., received orders on September 10 to report for active duty as chaplain in the federal service September 16. Mr. Cooke is a World War veteran, having risen from an enlisted man to the rank of captain of infantry during 1917 and 1918. Following his ordination into the ministry shortly after the close of the war, he was appointed a chaplain in the reserve corps of the United States Army. In 1928 he was assigned to the chaplaincy of the 197th Coast Artillery (anti-aircraft), and it is as a major in that organization that he has received his present assignment.

Dr. Glenn Frank of Madison, Wis., widely known editor and publicist, was killed and his son and only child, Glenn Frank, Jr., twenty-one, was fatally injured in an automobile accident Sunday night in Greenleaf, Wis. Dr. Frank was born in Queen City, Mo., October 1, 1887. He graduated from Northwestern University in 1912 and for the next four years was assistant to the president of that institution. Later he became editor of *The Century Magazine* and then for twelve years he served as president of the University of Wisconsin. At the time of his death he was a candidate for the Republican nomination as United

tates senator from Wisconsin. In 1938-) he was chairman of the Republican arty's program committee. Dr. Frank ras a Methodist and, it is said, orig-nally intended to be a Methodist min-ter. Among the numerous honorary egrees conferred upon him were two rom Methodist institutions—his alma nater, Northwestern, and DePauw Jniversity.

Rev. and Mrs. Daniel W. Howell of outhold, Long Island, N. Y., cele-rated their fiftieth wedding anniver-ary on Wednesday of last week. The hurch at Southold took occasion to ave a supper and anniversary party in onor of the event. Dr. Howell, who erved as corresponding secretary of he General Deaconess Board from 912 to 1925, has been retired since 937.

Rev. George D. Goodwin, a gradu-te of West Virginia Wesleyan Col-ege, and now studying in Boston Uni-ersity School of Theology, is the new ssistant pastor of College Avenue Methodist Church, West Somerville.

Word has just come that Rev. Simp-son A. Bender, formerly a member of he East Maine Conference, and for ive years president of East Maine Con-ference Seminary at Bucksport, died July 18 at Jacksonville, Fla.

Rev. and Mrs. Robert S. Spencer, on urlough from Japan, are settling in Madison, N. J., "for school work, and whatever else may be assigned by the new board." Their address is 24 Maple Avenue.

The marriage of Miss Barbara Louise Harris, daughter of Rev. Frederick Brown Harris, pastor of Foundry Methodist Church, Washington, D. C., and Mrs. Harris, to Don Franklin Marrs of Harlowton, Mont., took place at six o'clock on the evening of Septem-ber 4 in John Street Church, New York City, Bishop Edwin Holt Hughes offi-ciating. Miss Connie Harris, sister of the bride, was the maid of honor. Harvey Thirloway was best man. The bride's parents were married at this same altar in Methodism's historic shrine, Bishop Luther B. Wilson officiating, during the pastorate there of Mrs. Harris's father, Dr. Lewis R. Streeter. Mrs. Marrs is a graduate of Northwestern University, Evanston, Ill., in the class of last June. She has taken special dramatic courses in New York City and at the Cape Theater, Cape Cod. Mr. Marrs is a graduate of the University of Montana and has also studied at the University of Washington, Seattle, and at George-town University in Washington, D. C. He is connected with the Treasury Department of the Government. Following the marriage ceremony a wed-ding supper was served at St. George's Hotel, Brooklyn. After a short honey-moon, Mr. and Mrs. Marrs went imme-diately to Detroit, where the groom is stationed.

The Methodist Church at Groveton, N. H., has met with a loss in the death of Leonard Henson, nineteen-year-old son of Mr. and Mrs. Charles Henson, which occurred on September 3, fol-lowing an operation. The young man had been a member and ever-willing worker in the church for six years. Funeral services, attended by a host of friends, were conducted in the church he loved, by his pastor, Rev. Robert C. Sharp, and a former pastor and personal friend, Rev. Herbert A. Cooper of Milan.

Rev. Samuel H. Sweeney, since 1937 pastor of St. Mark Methodist Church in Chicago, has accepted the invitation of St. Mark's Methodist Church in New York City to become its pastor, succeed-ing Bishop Lorenzo H. King, who was elected to the episcopacy by the Central Jurisdictional Conference last June. Dr. Sweeney graduated from Oberlin Uni-versity and Gammon Theological Sem-inary, and in 1916 joined the Lexington Conference. He has served as a mem-ber of the staff of the Board of Pensions and Relief, as district superintendent, and as pastor of a number of important churches in Detroit, Columbus, Cleve-land, and Chicago. His new appoint-ment became effective on September 15. Since the election of Dr. King to the episcopacy, Rev. Prince Albert Taylor has been serving as acting pastor of St. Mark's Church.

Rev. Melvin E. Trotter, veteran evan-gelist, died at his cottage near Holland, Mich., September 11, aged seventy years. He founded more than sixty-seven city missions in the United States.

Dr. and Mrs. D. Leigh Colvin of New York have announced the engage-ment of their daughter, Miss Virginia Leigh Colvin, to Rev. John H. P. Strome, son of Mr. and Mrs. John R. Strome of Newark, N. J. Miss Colvin was graduated from Muskingum Col-lege, New Concord, Ohio, and in 1937 received her master's degree from Columbia University. She is connected with the Lincoln School of Teachers College, Columbia. Mr. Strome was graduated from the College of Wooster, Wooster, Ohio, and from Princeton Theological Seminary. He is pastor of the Central Presbyterian Church, New-ark, N. J.

EVENTS

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Carillonic tower chimes, the gift of Mr. and Mrs. J. Arthur Gibson in memory of their daughter, Evelyn Estelle Gibson, are being installed at College Avenue Methodist Church, West Somerville, and will be dedicated next Sunday. These chimes, which are being custom-built especially for Col-lege Avenue Church, embody an en-tirely new principle in sound reproduc-tion, and this installation will be one of the first of its kind in the country. The chimes will be played from a key-board installed at the organ console, and will be broadcast from the tower. An automatic record-player controlled by a time clock is included in the sys-tem, so that the chimes may be heard from the tower at regular intervals.

A suggestion that Armistice Day, November 11, under some other name, be perpetuated as a national holiday, has been made by Dr. Francis C. Stifler, editorial secretary of the American Bible Society, in his weekly broadcast over the Blue Network of the National Broadcasting Company. It was on November 11, 1620, that the Pilgrim Fathers signed their compact in the cabin of the "Mayflower." From a documentary standpoint, according to Dr. Stifler's broadcast, this was the be-ginning of American democracy, and because it was signed on November 11 it is eminently fitting that Armistice Day, under some other name, should be continued as a national holiday.

Distribution of a map, entitled "America—A Nation of One People from Many Countries," published by the Council Against Intolerance in America, began last week. From pre-view copies sent out this summer, 7000 requests have already been received by the council, from teachers, superinten-dents, girls' and boys' camps, church organizations, summer school students, and civic groups. The map shows in broad outline where Americans live, what they do, where they come from, and what their religion is. Suggestions for use in the classroom accompany the map, which is 35 inches by 54 inches, printed on heavy paper in four colors. Copies can be obtained from the Coun-cil Against Intolerance in America, Lin-coln Building, New York City. Per-sons making requests must state their educational status.

A Very Illuminating Letter

(Continued from page 900)

people pale and enfeebled by unremitting air raids."

Mr. Warren Irving, recently one of the American broadcasters in Berlin, has written as follows:

"The people in London do not seem to be worried about the war at all. Everybody seems happy and confident. The bus-drivers have their wisecracks and there is laughter and talk all around. But in Berlin, everyone looks depressed and worried. You can see them in the subway trains scanning the death notices. They do not like the war."

During a raid which the Germans describe as "the greatest air offensive the world has ever witnessed," when "the traffic of London was inaudible by reason of the bursting of bombs and the booming of cannon," the U. S. broadcaster from London stated that "American correspondents in Fleet Street neither saw nor heard any German planes or anti-aircraft fire."

The value to the Gemans of successfully implanting the "inevitability" idea in the minds of neutrals and particularly of Americans is obvious. It leads to emphasizing the futility of sending material aid to a country that is as good as beaten already, and, more insidious still, to the suggestion that, with Great Britain on the point of extinction, the United States will shortly have to face up alone to the threat of Nazi domination and must therefore conserve all their resources for their own direct purposes.

This doctrine of the invincibility of the German arms and of the consequent inevitability of our defeat did not, as you may well imagine, originate from here and it is unbelievable that it is a spontaneous expression of independent judgment in the United States. It is German in origin and purpose and its support—its only support—is the tragic fate of Poland, Denmark, Norway, Holland, Belgium, and France. That seems to be an imposing array of defeated peoples, and so indeed it would have been had they all been well prepared and working in cooperation to a common purpose. The fact is that they were countries with no or inadequate defense, or countries weakened by disunion and treachery. All but France were taken in detail and in open violation of treaty obligations on which the unfortunate peoples had been relying. Their conquest is no triumph of military arms; it is a triumph only for the exploitation of treachery and for the violation of the pledged word.

The truth is that the Germans have not yet had to encounter the full power of a united people, well armed, well prepared, with the resources of continents behind them, and, above all, strengthened by the conviction that the spiritual life of the whole world for generations to come depends upon their victory. The issues at stake in this war are not material; every spiritual value to which mankind has so painfully won in the upward struggle towards a Christian way of living is imperiled, for the Nazi creed spells the death of the human soul.

If proof be needed, contrast, for precept, the Sermon on the Mount with "Mein Kampf" and, for practise, the life of Christ with all the horror that Germany has visited on those that have passed within her power. The duty has fallen to us now of ensuring that our children and those of our allies in Europe are nurtured, as we have been and as you in America have been, in the way of truth and good faith, mercy and compassion: the alternative which Germany offers is so terrifying in its implications for future generations that we cannot and will not fail.

It is perhaps not sufficiently well realized in America that whenever in the present war the Germans have found themselves opposed primarily by the British, they have met with failure; the submarine campaign and the magnetic mine were both effectively dealt with; the German navy was beaten in the naval actions of Narvik and the river Plate; the Germans, who placed the total destruction of the B. E. F. very high in their ranking of objectives during the battle of France, were powerless to prevent the evacuation from Dunkirk; the blockade is increasing steadily in effectiveness despite German counter-measures; finally, the R. A. F. have established, if not yet a numerical superiority, a complete moral ascendency in the air.

The Germans have on their own admission resorted to deliberate and carefully planned lying as a weapon of war, and yet responsible persons, although forearmed with this knowledge, accept the German achievements at their German value and decry or ignore the British power. The truth of the matter is that the German conquests are proving and will increasingly prove to be a disastrous source of weakness, while the British power, already considerable, is growing daily in both offensive and defensive strength. Even if the Germans had not embarked on wholesale falsification of fact, German claims would be naturally suspect, for boastfulness is generally recognized to be a prominent German characteristic.

We in this country, on the other hand, are too inclined to understatement and to a disinclination to commit ourselves to any expression of confidence unless there are solid grounds for it.

Notwithstanding these opposing characteristics which have been in evidence for centuries, the German threats of what they propose to do in this country have instilled in America a real fear for our future and safety, and the confidence in ourselves which we have expressed because we felt justified in expressing it, is discounted. The more that fears for our safety are coupled with the expression of hope that we shall win, the more are our friends in America playing the German game, for the fears of those who wish us well are more destructive of confidence than those voiced by an avowed opponent.

I think many, perhaps most, of you want Great Britain to win. The best help that the general public can give us is to feel and profess faith in our victory. To do otherwise is to give real and effective help to Germany. If we may judge from the declared policy of the United States Government and from the pages of the American press, the American people are becoming increasingly aware of the consequences that would follow, to themselves, of a German victory. These consequences are so little to their liking that they have come to regard Great Britain as their first line of defense and the American Government are both extending to this country all available material aid and proceeding themselves with an immense armament program.

With kind regards to you all,

Yours very sincerely,

(Signed) A. S. ROGERS, London Manager.

Summer Services at Martha's Vineyard

The Martha's Vineyard Campmeeting Association at Oak Bluffs, which closed its 106th season on August 31, brought to summer visitors and year-round residents a program of inspiring religious services, youth education, good-fellowship gatherings, and high-class entertainment.

The season opened July 7 with Rev. Harry N. Holmes, associate secretary of the World Alliance for International Friendship Through the Churches, as preacher. An Australian by birth, Dr. Holmes served with the British Y. M. C. A. during the first World War. Other sermons during the summer were delivered by such outstanding preachers as Rev. Schuyler E. Garth, pastor of Trinity Methodist Church, Youngstown, Ohio; Rev. J. N. R. Score, pastor of First Methodist Church, Fort Worth, Tex.; Rev. Jesse Lyons, pastor of First Methodist Church, De Land, Fla.; Rev. Ralph E. Davis, pastor of St. Mark's Methodist Church, Brooklyn, N. Y.; Rev. Bernard C. Clausen, pastor of First Baptist Church, Pittsburgh, Pa.; Rev. Oscar T. Olson, pastor of Epworth-Euclid Methodist Church, Cleveland, Ohio, and Bishop Herbert Welch, formerly of the Boston Area. These worship services, under the direction of Dr. Ira W. LeBaron, president of the Campmeeting Association, were further enriched by the music of Dr. James R. Houghton, baritone, of Boston University and Herbert Irvine, choirmaster and organist of St. Mark's Methodist Church in Brookline.

The Daily Vacation Bible School sponsored by the association held its sixth summer session from July 15 to August 2, with more than one hundred children enrolled. Rev. B. Marion Hope, superintendent of the Fall River Deaconess Home, as principal was assisted by Miss Pearl Eble, Rev. T. C. Northup of Chatham, and a score of volunteer workers. The Bible School session included a field day and closed with a program of entertainment and exhibition of handcraft.

The week of August 18 was set apart as Bible Appreciation Week, with meetings held each morning at nine in Trinity Methodist Church. These meetings, in the form of lecture and forum, were an inspiration to all those who attended. The series was opened by Dr. Oscar T. Olson, who chose as his subject "God's Work and Man's Faith." The Tuesday morning speaker, Dr. Edgar S. Brightman of Boston University lectured on "Bible Interpretation." He was followed by Professor Charles A. S. Dwight who used as his theme "The Service of the Bible in a Complex Age"; Dr. Francis J. Upham, who spoke on "The Biblical Ground of Christian Optimism," and Rev. J. C. Magee of Nanking, China, who talked on "The Missionary and His Bible."

Community sings were featured every Wednesday evening. Held in the great open air tabernacle, these sings attracted remarkably fine crowds who came to enjoy the good fellowship that comes from singing together and to listen to the programs arranged by Dr. Houghton, assisted by Mr. Irvine. On August 21 the annual illumination, an observance which has marked the peak of the activities of the association for the season, brought the largest attendance in recent years. Not a seat was empty in the tabernacle, which accommodates more than two thousand people. Chinese lanterns decorated the grounds and cottages in the

urrounding circle. Over all, the twelve-foot ross that tops the tabernacle shone like a eacon. Music for the evening was furnished y the Vineyard Haven band.

The Martha's Vineyard Campmeeting Association has its own missionary society, which has just completed its seventy-first ear of service, one of the most successful n its history. This society, organized in August, 1869, is one of the oldest in New England.

New Headquarters at Nashville

With new headquarters of The Methodist Church to be set up in Nashville, Tenn., as a result of the reunion of Methodist branches in America, many new faces will be seen in that city as leaders from the former Methodist Episcopal and Methodist Protestant branches arrive to take posts as officials of the Board of Education in the new organization.

The Board of Education will have its headquarters in the Methodist Publishing House and will occupy the second, third, fourth, and fifth floors of the main building at 810 Broadway, beginning about October 1. The educational set-up at Nashville will include a number of officials from former Chicago and Pittsburgh headquarters. Among those coming from the headquarters of the Northern and Protestant branches are: H. W. McPherson, H. D. Bollinger, H. A. Ehrensperger, M. S. Davage, Frank H. West, F. W. Stephenson, Merrill J. Holmes, N. F. Forsyth, Edith F. Welker, Doris Dennison, Lucy V. Bickel, Edward D. Staples, Clarice M. Bowman, Jessie M. Beck, Corliss P. Hargraves, E. Mae Young, Emily Hodder, and Wade C. Barclay.

The Editorial Division of the Board of Education is under the supervision of the Committee on Publications. Heading the Editorial Division and responsible for the editorship of publications for 43,000 church schools are: Dr. Lucius H. Bugbee, editor, and Dr. C. A. Bowen, coordinate associate editor. They will get out periodicals with a total circulation of more than six million copies an issue. The staff personnel of the Editorial Division will be announced later, following a meeting of the committee.

The Commission on Evangelism, which in the Southern Church has hitherto been a department of the former Board of Missions, will establish headquarters in the American Trust Building at Third and Union streets, Nashville, moving from the sixth floor of the Doctors' Building on September 28. They will occupy eleven offices on the third floor of their new location. Dr. Harry Denman and Dr. Grover C. Emmons, the executive secretaries, will head the staff. Dr. Emmons, editor of the devotional booklet called "The Upper Room," says that both the English and Spanish editions of that religious quarterly, which has a circulation of more than one million copies an issue, will continue to be printed in Nashville. Other editions are printed in Korean and Hindustani.

The Board of Lay Activities, which had its origin in the former Methodist Episcopal Church, South, and has been carried over into the union, has been located in Nashville since its organization in 1922. About the first of October it will move from Nashville to its new headquarters at 740 Rush Street, Chicago, Ill. In addition to Dr. G. L. Morelock, the executive head, there will go from Nashville, to hold positions on the staff, the Misses Kate Neblett and Mae Conatser.

Exodus from the Board of Missions headquarters in the Doctors' Building will not begin until the latter part of December, at which time Nashvillians who have composed the officiary and staff of the former Board of Missions of the Methodist Episcopal Church, South, will move to New York City, headquarters of the successor board, the Board of Missions and Church Extension.

Nashville, long regarded as headquarters city of the former Methodist Episcopal Church, South, while suffering a loss in the transfer of the Board of Missions and Church Extension to another city, will gain approximately as many persons as it has lost in becoming the national educational center of The Methodist Church. Approximately one hundred persons, with their families, will arrive at an early date to assume connectional tasks.

Christians Still Carry On in Japan

Headlines given in certain American papers to recent dispatches from Tokyo, Japan, have led to the erroneous impression that Christian missionaries have been forced to leave Japan.

"Missionary situation not alarming. Expect work to continue fairly normally," was the word received from Dr. Charles W. Iglehart, Methodist missionary, and special consultant of the International Missionary Council.

The fact remains, however, that with the intense nationalistic feeling in Japan, the Christian Japanese and the foreigners serving the Japanese Christian churches are constantly under suspicion—and the tension is not lessening. American and British bishops of the Protestant Episcopal and Anglican churches appear to be stripped of their executive powers, and the leadership is passing into Japanese Christian hands. The bishops—three Americans, three Britishers—may leave Japan of their own free will.

Evidently the Japan Methodist Church is not in the same situation as the Anglican and Episcopal communions because its executive leadership is wholly Japanese. Methodist missionaries are serving only at the request of Japanese churches and under appointment by Bishop Yoshimune Abe.

Meanwhile, there are movements under way in Japan which, if enacted into law, might require changes in all religious organizations—Buddhist and Shinto as well as Christian—to fit them more closely into Japan's changing national structure; and there are other suggested changes which might unite all Christians into one church, or cut them off entirely from all foreign ties.

No one can predict what the future holds in store for Christianity in Japan. But, at the moment, the Christian church is an important factor in the nation's life, and missionaries and mission institutions are carrying on.

With Our Writers

W. Galloway Tyson, Philadelphia, Pa.; superintendent of the West District, Philadelphia Conference.

William L. Bailey, Evanston, Ill.; professor of sociology, Northwestern University.

Daniel Lyman Ridout, Bridgeton, N. J.; pastor of John Wesley Methodist Church.

William J. Kurth, Boston; New England Conference layman, member of St. Paul Church, Jamaica Plain; secretary of the Conference Commission on World Service and Finance.

Daniel L. Marsh, Boston; president of Boston University.

Harry Pressfield, San Jose, Cal.; minister of the California Conference.

Elizabeth Meredith Lee, Pittsburgh, Pa.; former missionary, recently chosen as one of the secretaries of the Foreign Department of the Woman's Division of Christian Service, Board of Missions and Church Extension.

Board of Missions—Advisory Members

In accordance with legislation passed by the General Conference of 1940, the three administrative divisions of the Board of Missions and Church Extension of The Methodist Church have nominated and the board has elected "advisory members"—persons chosen from the several Jurisdictions because of their specialized knowledge in various phases of missionary service. They have a voice but no vote in the meetings of the board.

The following are the duly elected advisory members of the Division of Foreign Missions: J. C. Haley, Tacoma, Wash.; A. B. Hatcher, New York City; Perry W. Howard, Washington, D. C.; Francis M. Hughes, Indianapolis, Ind.; E. M. McBrier, New York City; Dr. John R. Mott, New York City; Donald Odell, Pasadena, Cal.; J. J. Perkins, Wichita Falls, Tex.; Neil D. Sills, Richmond, Va.; John T. Stewart, Wellington, Kan.

The advisory members of the Division of Home Missions and Church Extension are: H. F. Banker, Port Arthur, Tex.; Harry Barnes, Philadelphia, Pa.; Nelson Barnett, Batesville, Ark.; Judge Irving Carpenter, Norwalk, Ohio; J. D. Crummey, San Jose, Cal.; Edson Deal, Nampa, Idaho; C. F. Eggleston, Philadelphia, Pa.; W. L. Overdeer, Wilmington, Del.; G. D. Rawlings, Baltimore, Md.; Dean Taylor, Fairfield, Iowa; J. C. Wardlaw, Atlanta, Ga.; E. L. Woosley, Louisville, Ky.

Advisory members of the Woman's Division of Christian Service are: Miss Henrietta Gibson, Albany, N. Y.; Mrs. F. J. McConnell, New York City; Mrs. Albert T. Morgan, Pittsburgh, Pa.; Mrs. Millard L. Robinson, New York City; Mrs. C. C. Weaver, Charlotte, N. C.; Mrs. L. M. Awtry, Acworth, Ga.; Mrs. Isaac Morris, Birmingham, Ala.; Mrs. Arthur Hustess, Montgomery, Ala.; Mrs. Willis J. King, Atlanta, Ga.; Mrs. W. H. McCallum, Gary, Ind.; Mrs. Mayme G. Gordon, Sumter, S. C.; Mrs. Claude A. Wade, Calvert, Tex.; Mrs. W. H. C. Goode, Sidney, Ohio; Mrs. Thomas Nicholson, Mount Vernon, Iowa; Mrs. Ralph S. Cushman, St. Paul, Minn.; Mrs. Anna Kresge, Detroit, Mich.; Mrs. Gid Bryan, Cleburne, Tex.; Mrs. Hinkle Pewett, Jonesboro, Ark.; Mrs. Charles L. Mead, Kansas City, Mo.; Mrs. E. B. Dunley, Lawton, Okla.; Mrs. Frank I. Hollingsworth, Denver, Col.; Mrs. Charles Latimer, Laramie, Wyo.; Miss Nell Wright, East Salt Lake City, Utah; Mrs. Jennie Fulton, Seattle, Wash.

New Paper—New Editor

[CAB in the *Wesleyan Christian Advocate,* Macon, Ga.]

When Methodism's new *Christian Advocate,* a publication which will blaze new trails for religious journalism in America, makes its first appearance, it will carry on the masthead the name of Dr. Roy L. Smith, now pastor of First Methodist Church, Los Angeles, Cal., as its editor. This was assured in Dr. Smith's acceptance of the post following his election at the Board of Publication meeting in Chicago the latter part of July.

Dr. Smith, a preacher and administrator of outstanding ability, has a talent for writing which has put his pen in great demand in both the religious and secular fields of literature.

The Christian Advocate, Cincinnati, says: "The election of Dr. Roy L. Smith . . . brings to editorial service one of the most versatile pastors in Methodism. His pastorates at Simpson Church, Minneapolis, and at First Church, Los Angeles, have been remarkable for their extent and influence.

"Dr. Smith has been a constant contributor to the secular and church press and has published many books of sermons, short addresses, and other material illustrating his effective ministry by voice and by pen. In preceding years he has been urged by friends to enter editorial work."

The "Religious Who's Who" column of *The War Cry,* "A Gallery of the Nation's Prominent Church Personalities," in a recent issue had the following to say about Methodism's new editor:

"Seldom do you find a man who is both a fine preacher and a distinguished writer. But such a man is Rev. Roy L. Smith, D. D., whose frequent contributions to Salvation Army periodicals are widely read. Dr. Smith is the pastor of the First Methodist Episcopal Church of Los Angeles, Cal.

"Four years ago the Christian Century Pulpit conducted a poll of 16,000 Methodist ministers in which they asked them to name the seven most representative American Methodist preachers. Rev. Roy L. Smith was one of the honored septet.

"Born in Nickerson, Kan., in January of 1887, Roy L. Smith studied at Southwestern College, Northwestern University, Garrett Biblical Institute, Upper Iowa University, University of Southern California, Chapman College, and Sam Huston College. Following such a lengthy period of learning, Mr. Smith became pastor of Methodist churches in Kansas, Illinois, Minnesota, and California.

"Plus his ministerial duties, Dr. Smith is a feature writer for the Chicago Tribune Newspaper Syndicate (8000 words a week for publication under the title 'Sentence Sermons'), and contributor to more than fifty magazines and newspapers. In his 'spare time' he is a special lecturer at the University of Southern California, and has found time to be the author of more than twenty-five books, and nearly 100 brochures and pamphlets.

"During his fifty-three years of living 'on the go,' the writer-preacher has traveled in Europe, Asia, and Africa, visiting nearly fifty foreign countries.

"By no means 'cutting down' on his strenuous schedule, Dr. Smith claims to have averaged two speaking engagements per day for the last seven years, which in itself is some sort of record!

"Verily, whether penning or preaching, Rev. Roy L. Smith is an enthusiast to the *n*th degree for the establishment of the kingdom of heaven on earth."

Methodists are anxiously awaiting the launching of Methodism's new paper. Scores of them, in talking with this writer, have expressed keen interest in the united church stepping far afield in religious journalism. They feel that the Board of Publication's selection of Dr. Smith as editor is the first step in bringing into being a "paper that will speak for the entire church and not be a sectional paper," a paper that will "weld us together into a real brotherhood," a paper that "will combine the best points of modern journalism . . . make use of pictures and have Readers' Digest features," a paper "which will have a real and vital place in religious journalism of America; a paper which will appeal to the Methodists and friends of Methodists in America."

The foregoing words in quotations are descriptive of the type of paper which Methodism's representatives at the General Conference at Atlantic City said they wanted. They were spoken by Dr. Paul N. Garber, chairman of the Committee on Publishing Interests, as he presented the plan for the new *Christian Advocate,* which was unanimously adopted and roundly applauded by the Conference.

When will this new paper appear? During the fall months, has been the summertime answer. But it takes a long time to work out plans in a church as big as united Methodism's. Now, judging from the date of the next meeting of the Executive Committee of the Board of Publication, the paper will not make its bow until December, or January. The latter month is the best guess. The committee, which will hear recommendations of Dr. Smith and the publishing agents of the church, Dr. B. A. Whitmore and Dr. Fred Stone, for completing the set-up of the *Advocate,* will meet on October 29. Then must follow a meeting of the full Board of Publication. The full board must give final approval to the staff and many important details. They, too must select the place of publication of the paper, for Methodism's paper should be printed in one plant and not in several plants as is now the case under the old plan of several editorships. Perhaps some changes in machinery will be necessary. This will take time. It looks like a January entry for Methodism's new *Advocate.*

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Foster-Homes for European Children

SAMUEL MCCREA CAVERT

The movement for providing homes in America for European children for the duration of the war, as a means of saving them from the mental and physical danger of bombing, is going forward with the active help of leaders in the various churches. Christian men and women here are fighting the barbarism of war with practical Christianity. They are acting in the spirit of Christ's injunction, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

Hearths and hearts are both being opened to child evacués from war-stricken Europe. In hundreds of homes already these young visitors are finding safety and happiness with foster-parents.

The great humanitarian task of evacuating as many helpless children as possible and sheltering them in American homes is now well organized. Already 200,000 children have been registered in Great Britain by anguished parents ready to make any personal sacrifice to save those young lives. In America efforts to rescue the children are coordinated through one central, national organization, the United States Committee for the Care of European Children.

That committee, in cooperation with the State Department and a committee in England, has assumed responsibility for bringing children here on visitors' visas from the British Isles for the duration of the war. The spread of war to Italy, the defeat of Denmark, Norway, Holland, Belgium, and France, have closed almost every port in Continental Europe. The one place where immediate help seems practicable is England, whose children have had their baptism of fire and are continuing to face death from daily air raids. Children of other nationalities will be brought out if and when their evacuation is possible.

The committee has the advantage of the existing facilities and sympathetic assistance of a large number of cooperating bodies. At present there are more than 175 local agencies set up in important cities all over the United States. These agencies are the offices of the United States Committee in their localities and function individually, under committee supervision, to receive offers of homes, conduct necessary investigation, receive the children on arrival and place them in the proper families, matching child with foster-home as perfectly as possible to assure minimum dislocation in the child's life.

The committee has on its staff, on loan from the United States Government, experts from the Children's Bureau. It has also the cooperation of the outstanding child-welfare and social-service groups in the country. The standards of child care set up by the Government are being followed in all cases, and the committee's experts in all cities are interpreting those standards for prospective foster-parents.

With each day's new horrors new names are added to the last total received here of 200,000 children ready and waiting to sail to America. That the need will be met, no one doubts. America is Christian enough to care for the little ones whom Christ loves so well.

A facing of controversial questions without fear or favor

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● The author has been a leader of young people's conferences in forty-five states and in many foreign countries. He has recently returned from a trip as a visiting professor for the Carnegie Endowment, which took him to Australia, New Zealand, India, Egypt, Greece, France and England. The language in which the answers are given in this book is such as can be immediately understood and appreciated by the average high school boy and girl as well as the college student. $1.00

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Boston University's Seventy-Second Year

Division of Boston University's School of Religious and Social Work to form a separate School of Social Work and to incorporate graduate instruction in religious education in the curricula of the School of Theology, the School of Education, and the Graduate School was one of the most important changes greeting the university's 13,000 students as they returned on Monday of this week to open the seventy-second academic year of Boston University.

Of equal importance in the physical education field is the reorganization of the teacher-training program in physical education for men and women of the university, affecting Sargent College of Physical Education and the physical education division of the School of Education. In addition, President Daniel L. Marsh has announced 79 faculty changes, including 44 new appointments, 24 promotions, four sabbatical leaves, and seven retirements.

Professor Richard K. Conant, director of the university's division of social work for the last three years, is dean of the newly organized School of Social Work. Under the necessary reorganization, the School of Social Work will enlarge its program and present a two-year graduate program leading to a degree in social work. Dr. Henry H. Meyer, former dean of the School of Religious and Social Work, has been appointed director of the Division of Religious Education at the School of Theology and has been granted a sabbatic leave. Reorganization of the religious education program at Boston University will be continued by Dean Earl B. Marlatt of the School of Theology and Professor Marie Cole Powell of the School of Education.

With the retirement of Dean Ernst Hermann, head of Sargent College since it became affiliated with Boston University in 1929, a reorganization of the program for teacher-training in physical education for both men and women has been introduced. Dr. Nelson S. Walke, head of the department of physical education and athletics in Oklahoma Agricultural and Mechanical College, has taken over duties as director of Sargent College and of the university's physical education teacher-training for men. Aiding in the reorganization is Dr. Jesse F. Williams, retired head of Columbia University's physical education department, who has been retained by Boston University as an expert consultant. Dean Jesse B. Davis of the School of Education is serving as acting dean of Sargent College.

Classes in all but two of the university's eleven schools and colleges will begin on Thursday of this week. The School of Medicine underclassmen will not return until September 26, and the Sargent College students are spending their annual month's pre-college camp period in Peterborough, N. H., before resuming classes on October 1.

In the College of Liberal Arts, the new appointments to the faculty for the academic year 1940-41 are: M. E. Agnew, assistant professor of classical languages; D. B. Leiffer, assistant professor of government; Donald Herbert Vincent, Borden Parker Bowne Fellow in Philosophy; Kenneth M. Setton, instructor in classical languages; J. Garton Needham, lecturer in psychology. There has been one retirement, that of William G. Aurelio, professor of Greek. Promotions are as follows: Gaspar G. Bacon, assistant professor of government to professor of government and United States citizenship on

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the Maxwell Foundation; Gerald W. Brace, associate professor to professor of English; Judson R. Butler, instructor to assistant professor of psychology; Lucien B. Taylor, assistant professor to professor of physics.

Totally Destroyed

The Lewis Memorial Church in Chungking, China—the largest institutional church in Methodism in all West China—was totally destroyed by incendiary bombs late in August, according to information just received by the Board of Missions and Church Extension of The Methodist Church, at 150 Fifth Avenue, New York. The informant is Rev. F. Olin Stockwell, Methodist missionary in charge of the activities of the denomination in Chungking. This news amplifies earlier cabled word.

"We had another of our daily air alarms, about twelve o'clock yesterday," writes Dr. Stockwell in describing the raid and destruction of the institution that was a memorial to the late Bishop Wilson S. Lewis. "After some wait at the dugout, we saw the planes come over. There were two bunches of them, one of thirty-three, the other of twenty-seven. The bombs fell far away. When we came out of the dugout, it looked as if the damage was small. Then we heard another bunch of planes coming, and dived for shelter. This time we came out a half-hour later to find a number of fires started, the fires quite far apart, but rapidly growing. Chungking has had no rain for weeks, the water is low, and with the aid of a wind, the dry buildings burnt very rapidly. Block after block of the business district disappeared in flames.

"One block was that in which the Lewis Memorial Church was located, together with all of the shops around it, and the large primary school—Chi-min school—which was in the same compound. The whole of it burned out, and there are only charred remains and gaunt, blackened walls standing. The fire burned far into the night, leaving probably twenty to thirty thousand people homeless.

"To go on the street and see women and children crying because they had lost everything, and men carrying the pitifully little that they could rescue of their belongings, was a heartrending thing. I suppose that thousands slept on the streets last night, wondering at what moment they would hear another air-raid signal and have to run for the dugouts. Fortunately, the raiders did not come back.

"There seems so little that one can do to help. I ran into one fine-looking lad on the street, found out that he was living for these few days at the Lewis Memorial Church on the way to Chengtu. He comes from the Hangchow Christian College, and is going to Chengtu to enter West China Union University. All his luggage, including $300 in money, was caught in the Memorial Church and burned up. I told him to come around and see me this morning; for, thanks to the Methodist Overseas Relief Fund, I think I can find some money to help him out.

"None of us know the future, but it would be a bold prophet who would assure us that the rest of our property will not go in the same way as the Memorial Church. Japan seems to be determined to lay Chungking to the ground, and with very little air-defense now, there is nothing that will prevent her doing so."

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New Book Answers Labor Questions

How much truth is there to the assertion that there are many Communists in the labor movement? Do unions keep their agreements? What's the score on the A. F. L.-C. I. O. controversy? These and many other pertinent questions are answered in a book "Do You Know Labor?" just published by the National Home Library Foundation. The author is James Myers, the industrial secretary of the Federal Council of the Churches of Christ in America.

The publishers point out that Mr. Myers has had unique training and experience which enables him to write a much-needed volume presenting impartially the facts about the labor movement in America. Having been trained for the ministry, the author spent seven years as labor manager in a factory and for the last fifteen years as a secretary of the Federal Council has investigated industrial relations in many industries in all parts of the country, giving special study to constructive labor relations and to the relations of labor unions with management. He is an Associate of the American Society of Mechanical Engineers and a member of the American Academy of Political and Social Science and has earned a reputation for scientific accuracy and insight in labor problems.

"Do You Know Labor?" has grown out of these years of first-hand experience and study by Mr. Myers. It is written to throw light, from that practical experience, on the questions which have been raised as Mr. Myers has spoken in open forums, in the colleges, and at church gatherings throughout the country and on which it is clear that church people need and desire factual information.

Some of the other questions considered are: strikes and how to prevent them; labor rackets; union management—cooperation for efficiency; profit-sharing; labor political action; the closed shop; Negroes and unions; labor as consumers; workers' education; the church and labor.

While the book is just off the press, indications already point to its wide usefulness. William M. Leiserson of the National Labor Relations Board, who is widely respected by American employers as well as in labor circles, says: "Mr. Myers gives exactly the sort of objective discussion needed in these days when so many people fail to be objective in labor matters." He further says: "I cannot recall any other book which covers the subject so adequately in so few pages. Mr. Myers has the rare knack of condensing an abundance of useful information in brief and easy-to-read fashion." Charles A. Beard, the noted historian, calls it "an important social document."

Because the National Home Library Foundation is a non-profit organization dedicated to "making the best book available at moderate prices," it has been able to publish "Do You Know Labor?" to sell at 50 cents a copy. The book is attractively printed, with board covers. It can be obtained only by mail from the National Home Library Foundation, Washington, D. C.

In Praise of Pacifists

(Continued from page 890)

are not to be just tolerated but enthusiastically welcomed. If they were low or mean or insidious, we should denounce them; but they are worthy of the fellowship of all pure and lofty men. And instead of neutralizing our endeavors or defeating our purposes by their advocacy or their prestige, these pacifists provide a creative tension within society which keeps our culture alive and growing: they occupy the other pole without which the current of civilization could not exist. Out of these opposites we shall achieve a grand new synthesis.

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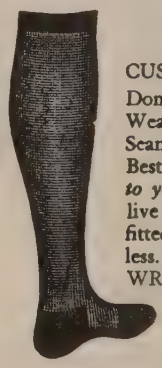

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Western New York Letter—

NEW FEATURES IN CONFERENCE PROGRAM

DISTRICT CONFERENCES PRECEDE ANNUAL CONFERENCE—VISITOR FROM CALIFORNIA—LAKESIDE SERVICES

LOCKPORT, N. Y., SEPTEMBER 9.—District conferences are being held throughout the four districts of Genesee Conference—always a sign of the approach of the Annual Conference itself. Rochester and Buffalo districts are meeting on September 16 and 17. Frank H. Ryder of Cobleskill, N. Y., widely known lay leader of the Troy Conference for many years, appears on both programs. The Rochester meeting is to be held at Centenary Church, Rochester (the former Methodist Protestant church of the city), G. C. Weaver, pastor, and the Buffalo District gathering will be at the Williamsville Church, Homer B. Potter, pastor-host. The Buffalo District stewards are meeting on the same day as the conference.

* *

The Genesee Annual Conference will open in Asbury-First Church, Rochester, Dr. Weldon F. Crossland, pastor-host, on Thursday, October 3, at one o'clock in the afternoon. A very attractive program has been announced, with some interesting departures from former years. The afternoon lecture hours, for example, are being replaced by panel discussions under competent leaders. Round-table conferences, of particular interest to the laity, also are to be included.

The Conference address will be given on Friday evening by Dr. Roy L. Smith, the newly elected editor of *The Christian Advocate*. Saturday, in addition to the round-table conferences and panel discussions, there will be a Town Hall Meeting on Methodist Missions—a united presentation of the missionary movement by Dr. Ralph E. Diffendorfer, Dr. Channing A. Richardson, and Dr. Aaron H. Rapking. There is also a promise to show colored motion pictures and candid-camera views of the Conference, taken the previous days.

Sunday morning Bishop Charles Wesley Flint will preach at two identical services, one at 9.15 and the other at 11. This is in order to accommodate the Conference and the large congregation of Asbury-First Church. The ordination service and a Youth Rally will be held on Conference Sunday afternoon with Dr. W. E. J. Gratz speaking, and an evangelistic service in the evening with Evangelist John H. McCombe preaching.

The reading of the appointments and miscellaneous Conference business will conclude the sessions on Monday morning. Men of the Conference are anticipating with great interest the refreshing program—and no doubt are anticipating the appointments also!

* *

Dr. Earl Cranston, grandson of the late Bishop Earl Cranston, and a Methodist preacher of the Southern California Conference, now professor of history at the University of Redlands, Redlands, Cal., taught in the summer session of the State Teachers' College at Buffalo this past summer. Dr. Cranston was on the faculty in Buffalo a few years ago before going to Colgate University

★ New Fall Publications ★

Man's Search for Himself ● *Edwin E. Aubrey*

Can man control his own destiny? Is human judgment reliable? Does belief in God make a difference in the day of trouble? How can Christianity help man to understand himself? Has freedom a religious basis? To these and other questions Dr. Aubrey gives thoughtful, timely answers. $2

The World's Need of Christ ● *Charles A. Ellwood*

Duke University's noted social scientist gives a trumpet call, sounding loud and clear across the confusion of our times, that "the teachings of Christ contain the only possible solution of the increasing conflict in human relations." THE FOREWORD is by *Dr. Samuel McCrea Cavert.* $2

Worship Programs in the Fine Arts for Young People ● *Alice Anderson Bays* ILLUSTRATED

This new cyclopedia of skilfully selected worship materials contains 37 complete services for use in school and Church school. They center in 13 PAINTINGS, 8 pieces of SCULPTURE, and 16 HYMNS—all close to the special interests of youth. $2

A Person-Minded Ministry

Richard Henry Edwards

Offering practical help in the Christian counseling and guidance of individuals and groups, these chapters call upon the minister and social worker to exercise creative leadership in the present hour—leadership based upon sound knowledge of human nature and social problems. $2

The Social Function of Religion ● *E. O. James*

A noted British anthropologist and theologian discusses Providence, Myth and Revelation, Ritual and Worship, Ethics and Conduct, Marriage and the Family, the Church and the Community, the Nation and Nationalism, Religion and the Modern World—a vital contribution to an understanding of the past and present of human life and religion. $2.50

Facing Life and Getting the Best of It

Clarence E. Macartney

Getting the Best of Fear, Getting the Best of Love, Getting the Best of Temptation, Getting the Best of Anger, Getting the Best of the Tongue, Getting the Best of Trouble, Getting the Best of Enemies, Getting the Best of Marriage, Getting the Best of Jealousy, Getting the Best of Death, and Getting the Best of Myself are the practical topics treated inspiringly and helpfully in these discourses by the minister of First Presbyterian Church, Pittsburgh, Pa. $1.50

The Springs of Creative Living

Rollo May

The author of *The Art of Counseling* studies religion and psychotherapy as partners in the approach to human creativity—religion as it deals with the *meaning* of the individual's life; psychotherapy as the *technique* by which this meaning flows into personality or is obstructed by complexes, inhibitions, etc. $2

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Religion Yesterday and Today ● *Henry Sloane Coffin*

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to teach. He predicted the election of Bruce Baxter to the episcopacy to your correspondent weeks before the election!

* *

A few years ago Mr. and Mrs. A. F. Blood of the Somerset charge built the Sunset Memorial Tabernacle at Huntington Beach on Lake Ontario. Under the direction of a group of laymen and pastors of the neighboring churches, a summer program of lakeside services was planned, and each year since, during the months of July and August, hundreds of people have made their way to the beautiful setting on the lake shore for a Sunday evening service. This summer the weather was none too favorable, but the services, with Rev. Earl L. Winters, pastor at Barker, as the chairman of the program committee, went over in fine style.

It is really ministering to a felt need when most churches are closed on Sunday evenings. In addition now, a recreational center has been built side of the tabernacle, and one church, not far away, the Ransomville Methodist, held a young people's conference there for the first time. There is real value in utilizing such facilities for corporate worship.

PAUL MORRISON.

Northern District Letter

★

H. D. HAWVER, Superintendent

Methodism moves with almost full schedule in most churches of the district in the summer months. Especially is this true in the towns and rural communities where the populations are appreciably increased by visitors from nearly all states. Consequently, many pastors take their much-needed holiday in the early fall. Daily Vacation Schools in fifteen per cent of the churches do an important work from four to six weeks, and in certain localities, such as Colebrook and Pittsburg, a staff of trained workers continues for two months in this type of ministry, building solid foundations for the future church.

Shortly following the Annual Conference in April, there was formulated, with the council of the pastors of the district, a program for Church School Advance and Regional Conferences during the early fall, October and November. The district is grouped into five areas, each adopting in main outline the general program for advancing the church school by a series of teachers' training courses. These week-night schools, consisting of the church school faculties of from six to fifteen churches in each unit, meet at a common center for three successive evenings with the pastors as instructors. Courses are offered for the departmental groups, including administrative and promotional officers.

These programs in each instance proceed along three main lines: fellowship supper, general assembly and address, and class periods. In most cases these training courses are succeeded by the Regional Conferences of the quarterly conferences. The dates and units are as follows: Concord-Manchester Unit, October 2, 3, and 4; Claremont-Lebanon Unit, October 23, 24, and 25; Lisbon-Littleton Unit, October 28, 29, 30, and 31; Lancaster-Groveton Unit, October 29, 30, 31, and November 1; and the Tilton-Laconia Unit, November 18, 19, and 20. A system of registration of teachers and officers is being used to insure uniformity and regularity of attendance.

The Summer Assembly at The Weirs, August 11-17, which has received full attention in a former issue of the HERALD, enlisted wide interest, with excellent cooperation and results.

Demands for a repetition of the Pastors' Retreat were sufficient to warrant another program similar to that of two years ago. As this letter goes to print, we are preparing for these two days together at The Weirs, September 16 and 17. Also, the coming District Conference all-day program scheduled for September 25, at Littleton, opens up to the district as a whole the challenge ahead.

The policy of combining the smaller rural parishes, where possible, with larger centers, thus assuring to them effective pastoral leadership and the building of stronger Methodist units, seems to be the answer for some of our communities to the smaller church's leadership problem. This program has been under way for some time in the district and is abundantly justified by results obtained so far.

Baker Memorial Church, Concord, as previously reported in the HERALD, concluded its three-year debt-raising campaign of $12,000 by fittingly climaxing the event on June 9 with a ceremony of mortgage-burning. Dr. Raymond H. Huse, district superintendent, Syracuse, N. Y., and former pastor of the church, delivered the address of the occasion. Also, Newport observed a similar victory on Sunday, August 18, when the last dollars of the $2900 debt were placed on the altar of the church. Other churches are engaged in programs to free their churches from smaller, but troublesome debts, with notable results.

The quarterly conference at Gilford was merged soon after Conference with First Church, Laconia, and the abandoned property and the trust funds at Gilford are now in the hands of the trustees of the Laconia church for disposal. A similar action was taken with respect to Trinity, Manchester, when its property was placed under the control of the quarterly conference at St. James, Manchester. These acts of merger carried with them the transfer of the memberships, and in no case was there a request for a church letter to another denominational connection.

A new Hammond organ, the gift of Frank Keyser of North Haverhill in memory of his wife, Addie Kimball Keyser, and Roy E. Kimball in memory of his father and mother, Mr. and Mrs. Morris E. Kimball, and his brother, Louis Kimball, was dedicated in the North Haverhill Methodist Church on Sunday, September 8, the district superintendent preaching the dedicatory sermon. This fitting memorial makes complete one of the beautiful sanctuaries of the Conference.

Rev. Charles W. Kelley, now in his seventh year at Franklin, has accepted an invitation to become the pastor of the Penacook church, and will assume his new duties on September 15, succeeding Rev. Sidney T. Davis, student pastor. Mr. Kelley has just finished a complete renovation of the interior of the Franklin church and leaves it free of debt.

Death brought grief to the many friends of Rev. Herbert L. Seymour of Whitefield on July 22. A true friend was he, and faithful in the ministry. His colleagues of the Conference hold in tender memory his name, and find in his example of fidelity and brotherliness the incentive for a richer ministry for themselves.

The district travels are a joy throughout every season of the year. For exquisite beauty, no time can equal the autumn days with their golden, flaming colors. Mountains, woodland, winding highways, lakes and rivers, farms and hamlets, towns and cities.

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l invite any traveler. These enticements are ıly equaled by the love and loyalty of the ırsonage families and the grand, good layıen of the Methodism of northern New Iampshire.

Rural Group Plans Meeting

The Methodist Rural Fellowship anounces a Mid-Western meeting, to be held ı the Wesley Foundation building of Purue University, Lafayette, Ind., on Wednesday, November 6, immediately preceding he meetings of the Christian Rural Fellowhip and the American Country Life Assoiation. The conference will open at 3 P.M. vith a symposium and panel-forum on the ubject "An Adequate Ministry for an Adeıuate Church." Among the other topics to e discussed is the especially timely one, 'The Purpose and Function of an Annual Conference Commission on Town and Counry Work."

Organized by a group of Eastern ministers and laymen at Atlantic City, N. J., on April 26, 1940, the group seeks an inter-Conference fellowship among rural Methodists, and an adequate program for the rural church. The leaders of the fellowship wish it to be truly representative of rural Methodism, and to that end are holding open the list of charter members until the close of the Purdue meeting.

Interested persons who desire further information about the Methodist Rural Fellowship may address the secretary, Philip N. Pitcher, at R. F. D. 2, Oxford, N. Y., or any of the other officers—Ralph L. Williamson, Barnes Hall, Ithaca, N. Y., president; B. F. Wentworth, Mechanic Falls, Maine, vice-president; or Dutton S. Peterson, Odessa, N. Y., treasurer.

DO NOT PROCRASTINATE

After a season's engagements, beginning the first of April, in which, especially during the summer vacation period, it has been difficult to honor all demands on my time for designs and decorations, I shall soon be ready to sign contracts for decorating churches during the late fall and winter months and arrange a tentative schedule for another year.

Will pastors and committees who desire my services kindly favor me with as long notice as may be convenient. In less than one week during the month of July three large contracts from as many different states were unexpectedly placed in my hands, all of them to be executed and completed within an almost prohibitive period.

To avoid disappointments and difficulties, please make provisional plans at an early date.

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F. C. MOORE, Treasurer

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Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Church Register

HERALD CALENDAR

Portland District Conference, First Church, South Portland, September 30, October 1
Christian Education Week, September 30-October 6
Augusta District Conference, North Anson, Maine, October 1, 2
Bangor District Conference, Guilford, Maine, October 2, 3
Conference on Preaching, Boston, October 14-16
Board of Publication, Executive Committee, Chicago, Ill., October 29
Men and Missions Sunday. November 17
Board of Missions and Church Extension, New York City, November 26
Board of Hospitals and Homes, Columbus, Ohio, December 2
Board of Temperance, Washington, D. C., December 3

MATERIAL ON MIGRANTS—The "Handbook: Material on Migrants," hitherto issued in mimeographed form by the Home Missions Council and Council of Women for Home Missions, 297 Fourth Avenue, New York City, has been printed, so great was the demand for copies. The retail price remains the same—ten cents.

NOTICE—The fall meeting of the Penobscot District Ladies' Aid Union will be held at First Methodist Church, Bangor, Maine, Thursday, September 26, at 10 A.M.

ETHEL M. GOODWIN, Cor. Sec.

Bits of Fun

He was visiting the newlyweds at their home. Everything was fine, but—

"Why did you take an apartment with such a tiny kitchenette, Tom, old boy?"

"Well, you're the first man I've told, so keep it quiet. It's so small I can't get in there to help my wife when she's doing the dishes."—*Exchange.*

She—The Brownes must be awfully rich, judging from the clothes they wear.

He—Oh! One can never tell. Some of the most gorgeous flowers haven't got a scent.—*Pearson's.*

Visiting Uncle (who slept in his nephew's room)—Thank you, Johnnie, for that glass of water you left for me last night.

Johnnie—What! Don't tell me you swallowed my tadpoles!—*Exchange.*

A young Boston lawyer was recently approached by his stenographer about a raise in salary. He scratched his head, and then brightened. "Tell you what you can do," he said. "I haven't got the money now, but you can promote yourself to private secretary." —*Boston Globe.*

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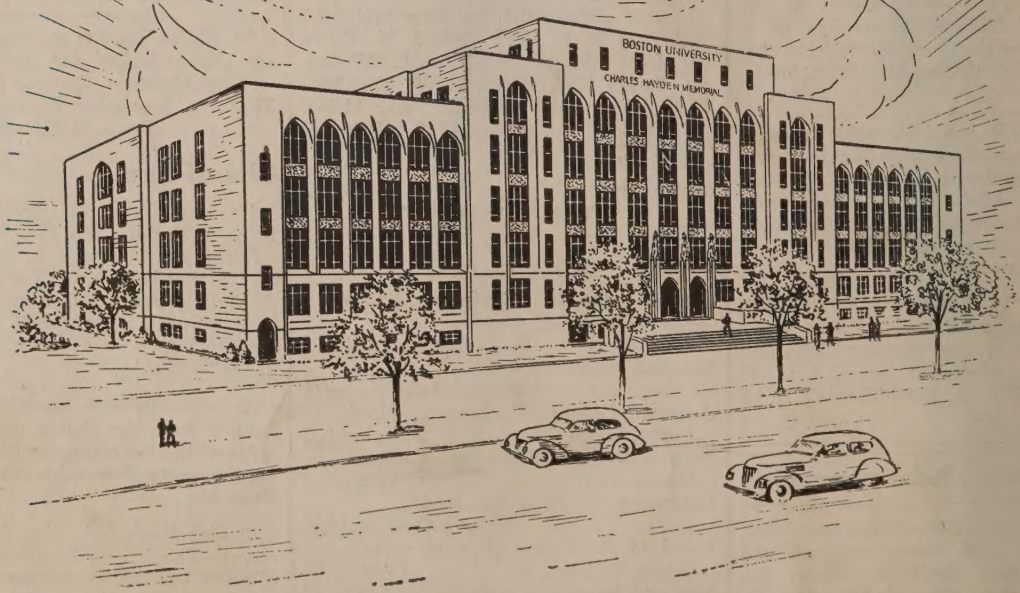

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